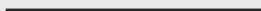




# an object of labor

reflex presents a work by  
The Actual School on asystemization,  
paralogics, and dynamical ethics

total, actual,  
asystemization,  
reduction, production,  
mediation, disruption,  
flexion, quietization



# An Object of Labor

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asystemization, paralogics, and dynamical ethics



a reflex

written by The Actual School



def same, towards totality, stay real

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## Palimpsest and Staging an authors' note



This text, its figures, and its flexible ideal is placed in the scope of an object of our fascination: labor. Applying these to labor minifies an ethical fluency and material complexity. This fluency, much like the ideal, is produced around an irreducible movement — its differences and samenesses. In this way, labor is total both in its existence and its reduction to an unfixed intensity.

An asystem is a stage for events. It does not fixate, it does not structure, and it cannot be held: it is an environment. The events are the movements of labor objects: to labor within an asystem is to 1. bend idealism outside of its fixed shape until it barely resembles itself, 2. syncretize figurative notions by allowing divergences of difference during the passage of time, and 3. extend an ethical action that dynamicizes stasis in order to subvert dominance with a dissidence for hierarchies.

This is a poetically experimental account of a philosophy: one of materialism and its ethics. We use the asshapes herein to work under a unified sense of labor. We do this by an ethical model that allows for the aforementioned movement

of objects to both power over forces, and to have forces exchange and ashape our selves and our work. In this way, we are designing a continuous palimpsest with infinite semiotics happening in a dynamic spatiotemporal location.

This text can be read starting anywhere. The texts regarding materialism are much more difficult to read than the ones on ethics: theory versus practice. With this, the essay “Asystemization” is perhaps the most summational text for this work. The full text is a multi-directional work that, though logical in its linearity, should be useful at any interjection. However, one reads it, we hope that it disfigures, destabilizes, and ashapes any notion of a materiality that is fixated.

## PROLEGOMENON



The performance of this Prolegomenon must emphasize the asystemic project as an inherently inversive function — the function being a self-internalization of occurring action; the primary action, labor, has various consequences that reify newness of mind. We assume labor, that paradigmatic fact that Marx suggested as the conclusive creative force, the force which drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism in the (hilarious) icy water of egotistical calculation. While the economic materialist argument is semiotically trite and almost always discursively shopworn, it does not change the fact that labor gives rise to product. The computers shape the world's music while the interfaces of daily life, the processes that systematize experience, embody mind, and shape our work — they devastate, empower and detain us into decorative containers both disgraceful and marvelous.

Labor creates objects and often serves as the object of existence. Thus, to approach asystems, one must basically consider their ideology and materials and relate them to their labor. Asystems suggests a process of internalizing the pragmatic experience of material work, to reflexively interpellate labor's relationship to self-ideology

and to demonstrate how labor could deconstruct the idea of itself, or, construct the new interface that will reconstitute relationships between material experience and mind. Despite its vastness, the text is essentially a product of its own design and method. The primary point of the discourses serves to re-suggest material labor as co-creative with the plastic nature of spirit. The conditions of an extended late-capitalism take the germs of Deweyan and James' aesthetic and religious experience and essentially force a Hayeckian model of economic valuation: the construction of our identities is a result of acquisitive transactions that can only be purchased through our acts of labor. Yet, Pierce's semiosis allowed for us to consider how an object places parameters on the sign, parameters that the sign must exist within to represent the object. Our object, labor, places parameters on the signs that construct our experience, our lives. Those signs must relate to our labor; thus, to change the nature of our labor is to change the very fundamental peripherals of our experience. Firstly, labor itself can change the shape of labor.

The reorientation and deep consideration of quiet and outward labor has massive implications when placed within the creative context — the creative restructuring of labor can sublimate our ideological and material structures. Of course, the consideration of labor can be treated as Zen; any practice can be meditated upon like a koan to quietize the Faustian, Marxist, Sisyphean strife

that often comes packaged with traditional work. Yet, more than anything, Asystems demands the innovation of labor — the transmutation of the object itself can alter the signified qualities of experience that exist within the object's traditional parameters. Especially in figurative contexts, our ability to alter the nature and application of labor through adjustments in interface and co-creation plastify Kant's transcendental, structural mind. Synthetic figuration becomes diffuse in the unknowability of potential, limitless (reshaping) labor structures. This serves to open up epistemology and even ontology, to deny them certainty, to denounce their application upon our experience — to even view them as embarrassing prerequisites tied to the immediate and obvious functions of materially determined labor experience. We require and demand the possibility of infinitude regarding our labor, we will work for our ontology, and understand the need to push our work into new beings. We creators face untold modifications — new democratic access — we creators, can trade a conscripted history of toil for the simple acknowledgement of the possibility of a self-designed labor. We are talking about ways to open perspective, to open labor, to open systems from our feudal mistakes.

— Nick James

## A SHAPE OF LABOR: an introduction



If there is an object assumed as such, then there is a question of that object's shape as well: for example, the object of dawn is shaped as a horizontal lattice of shifting para-perspectives (depending on position and direction) and obstructions by other object's shapes (mountain, window frame, tree), which are all fore-shapes to the geomorphic momentum of the hyper-luminosities and strata-assemblages of the aft-shape; further, these are all perspective shapes that, if without, brings into question the dawn-sans-perspective, as well as the comprehension that totals the plane of dawn (as internal difference). The multiple totalities of "dawn," an object via semiosis, is then looked in upon, so to speak, making it almost indistinguishably disfigured. Take, also, a reification as object. It is shaped as the "commodity" (interiority as differential in the work towards the reification and the material of the object upon it, as well as the multiplex of revolutionary change it undertakes, as a natural production) and its social relations (exteriority as the figurative difference, and thus a figurative shape), which together normalizes at each point of reference, or the reification-in-itself, as a figurative suffusion of materialized form. Or perhaps more: the object of film is in the shape of moving pictures infixed to an aspect ratio, in

which case the shape evolves, radically, frame-to-frame. As the interiority revolts via movement and difference, though perhaps the shape is more comprehensionally regarded via the extensity of figurative transversality occurring as sensational recall, or perhaps a retotalization, of apperceived figures by the viewers of the film, projected back (viaduct traversal of ancient semiosis, or, the inherited pathways of significance, or evolutionary reduction of the original actual), in which case the viewer is then brought in to the comprehension of object as an intensional synthesis, passive in the sense that the shape is disforming (aforming) throughout the perceived univocity (due to the figure of “film”) much like its frames transitioning unnoticed.

So, we have object and shape, say, and in this text we will unify them (paralogically, contradictorily, asystematically; or, logically, reaffirmatively, and systematically) textually putting forth, unfortunately and, again, against the mechanisms acting within — by nature of the ‘actual’ — an object and a shape.

Are the shapes of the three aforementioned objects — a dawn, a reification, and a film — singular? As in: are they pure in a condition of non-empiricism? Do they unify, transmogrified past the differential impressionism of tendency? Or conversely, are they multiplied by the complex inertias that poly-generate new formal shapes, in a sense, frame-by-frame? Or based on the interior



and exterior systemics that are of a powerful momentum (history as either the definer of current synthesis, or history as repetitious multi-directionally and consecutively simultaneous) which imply programs of difference and or develop concurrent totals (not dyads, bifurcations, Cartesians, duplicities) of objects and figurative totals of objects? In short, we answer: yes.

Daw (a somewhat phenomenal event of organics and perspective) a reification (a cumulative aggregation of “past” and perspective which must update relationally as an event) and a film (an event which necessitates other events in order to “event”) are all three met with the densities of object interiority, object exteriority, extensity of shape, and intensity of subject; we pragmatize these by their significance (and the multiplicative nesting events that reduce and produce) as labor principles and, succinctly, as difference and sameness, or tangency and transversality, or refractivity and reflexivity. In fact, we generalize object and shape in order to illustrate the reciprocities of said principles (and because to generalize is to aspecify which often disrupts the narrowification of dialectical strands in actual translation, and instead allows for compactification, or the singular’s allowance as multiple, or the comprehension’s extension as multi-aggregative) in the sense of labor being the mediative object which totalizes it. Axiomatically, we would then have object as undefined totally (out of a pan-material sameness, though actually

defined by way of figure summation), shape defined as an event-formation in regards to systemics (amplification of interior and exterior difference saturating the compaction) and then labor which neither defines the object or shape nor is defined by it, but rather mediates the system from shape to shape in a revolution that democratizes the shaping as “material” or “pragmatic” or “epistemological” or “ontological” or “metaphysical” or, in the honesty of the reduced program, “figurative,” and allows for the reasoning of “purity” ethically, thus baring both truth and meaning. So, in this, we are faced with the mutability of shape, and with that the dynamics of labor: ethical, material, and transversal.

Let's first define terms, if we can, regarding this mutability. In this text, we are putting forth a shape due the highly figurative form of it (and in the mutability, perhaps if one is to delineate its extensity differentially then we are putting forth both shape and ashape) but the materialization of such, in all forms, will be an object spaciouly “same” to the whole of objects objected. Compactificationally, there is no pure difference between object and shape: they are proportionally total in relation to one another. Instead, the difference of ideation arises out of complex systems of meta-labor and meta-shaping, and, by virtue of those two, meta-objects, which we gesture separately during labor. For example, if the shape of “film” were to be defined by the object of film, then there would be a non-radical

arity consolidating a shifting formation, with its interiority *is* as its exteriority *is* (the film as non-usable substance organized): an intensity causing reformation and extensity that is not a result of previous tendency, but of current synthesis, at once. The film then is brought into a system of the shape of film by conditions of other systems, a reliance of which gives it the “film” figure post-indentification: the film in the canister, or the film that evokes emotional resonance when connected to the histories of said sentiment, while also (simultaneously) being placed into a figure of sentiment that influences the object formation for that event, as in, the figure of sentiment involves crying, which perhaps translated into experience of material would mean that crying occurs by suggestion of the figure of an object’s labor. This, though, is a dense fragmentary moment of shapes reshaping convalently to produce sentiment as object from figure, by way of reductionary claims and identifiable correlationism. The film would then have multiple definitions regarding both its object and its shape depending on the direction and perspective of the comprehension: this is our logical/paralogical exposition of an object of labor which is, at once, total and partial.

We are dealing with a pan-materialism of object formation, or more correctly, a pan-psychism. This “reality” is the reflexivity of a “totality,” which itself is shaped and ashaped. This totality is patient and bending: the whole system evolves. Why this is important to a work on creative

labor is due to the similarity, or sameness, that this model of totality reflexes in the complex systems of our current and the modal magnitudes therein. A comprehension, multiplied via a figurative approach and by the location of the adicity in regards to the comprehension's shape. The shape then can be said to be compulsively flexible based on the intensity of its interiority, or, the intensional mediation of any particular comprehension, or, the shape is the remit of its event of particularization.

Let's continue to narrow our scope by diluting the consolidation of "shape" into object: that there is movement does not grant the certainty of determination. By this we mean that a shape, however intentionally approached via figurative constructs of "shape" as shape-in-itself, is not determined to be that which it is. The institutionalization of the shape-in-itself is another matter that we will discuss fully; what we want to do is posit all objects into the dawn scenario. An object, in this regard, would then be:

1. decentralized to any perspective certainty, though not detached from it
2. geomorphically reshaping based on a momentum of forces that are materially forming and reforming at each intense revolution
3. dynamically open, institutionalized as "dawn" only by the particularized institution that

defines its adicity and therefore, is a multivocal comprehension

4. disfigured in the sense that the comprehension-per-event nests intensions that are each densely nested “reductively,” all of which have figures based on formability “productively,” aggrandized into social systems (namely market, base labor, and the general masses)

5. the total object does occur, repetitiously towards saturation, over and over again, though so does an actual object, which allows for internal difference (causally, epistemologically), and thus internal meaning

The fifth contention, especially the intensity that produces meaning, is reduced to via labor. Thus, to complete the object total and object figure regarding dawn, we would have the shape of dawn being the compactified plurality that is unified based on a comprehension (also plural) at each event. This, then, revolts towards a shape though never synthesizing shape-in-itself: only with the perspective, or reflexive simultaneity. Therefore, we have the object that is non-figurative as a momentous pan-material of the total. Lastly we have the labor of shape, or a shape of labor.

Labor, too, does not necessitate a separative gesture from our other two determiners; our assertion is one of syncretism, which goes on to

do so among all three. In short, we say that the reflexive extents closest to the totality — whether that be a prelusive or a speculative total that the extent is producing towards — circumscribes the syncretism of our situation as, simply, “material moves.”

If material moving is the figurative descriptor that is the furthest we will go, then that would make the material and the movement entirely irreducible: the laboring does not occur on material, it does not occur between material, it occurs as material. This premise will be carried forth through the entirety of this text: mediation being irreducible from production and reduction, extension being irreducible from comprehension and intension, and asystemization being irreducible from actuality to totality. We are using the word labor here as the multifold figure of “moving material,” or the action by which material is. It is with this understanding that systems arise, dominance adjoins, and programs nest: this is due to an expectance of liberty that is not based in liberty (an object which is shaped by the lack of itself, or tychism is an operative of a figurative revolution) but based in the verificationism of a difference that is pure. Though the figurative liberty is read falsely against the “moving material” because sameness denies the nested liberties, we will continue to compact both contradictorily, as in: there is both the sameness of material movement and the transiency of an undetermined “subject,” again stretched out as difference and bent back as same.

The aforementioned program (the system and dominance provocateur) is this: the separation of material object and the movement by which it is. Labor, then, becomes a non-object, an incorporeal tendency, an immaterial which is oblique in terms of acceleration: smeared across the object and its shape. From the program is derived the poly-apparatus, or paraphernalia of abstract mechanisms that ultimately densify into figurative formations of material: time, meta-, difference, dyad, system, teleo-, pragma-, identity, psycho-, socio-, relational. And so we ask: does the labor define the object in a reality of separation? Further, does the separation of movement from the object allow for reason and truth? And, can the object survive without its movement, or can the labor be wholesome if it is detached and partial? The fragmented total lies shattered throughout the actual: inside, on, between, as.

This is not a text which enlists reaggregation of totalism within actual frameworks: again we are putting forth a shape, and in particular, a shape of labor — a fallible shape. In this regard, and in all regards, the shape we suggest is of confluent reality: the total of pan-psychistic nominalistic reality (intra-confluence of actual as material moving, total as material moving, and labor as the nomen) confluent with the hyper-differential system reduced from total via programs into particularizations. It can not be repeated enough that this is not a dyadic reality (unless a figuraton, sprouted from the program regards it as such

and therefore that is reflexive of the shape) and Cartesian only in the sense that the repetition of labor allows for faculties that can build reason: the “meta-particulars” are not abstract, the mechanisms of their generation are not abstract, but the universality of programmatic dominance is abstract, but is, as we will explore, figuratively actual, and thus totalistically actual.

Let’s regard two examples in this situation: networks and consciousness — two program apparatuses that are easily dominated but are, regardless, formations of unbelievable labor.

The shape of network is as with wiring and conduit, server and power, worker and maintenance, development and archival; it bends with the revolt of movement; the object of network is energetic and intense with materials: the labor of network attempting its shape. What we must do under the program is regard the network as object and the labor of network as accoutrement, which otherwise would singularize the stasis of material form. Thus we arrive at what should be the first tier of programmatic reason: a pragmatism of semiosis. The network is as the network does — the difference mechanism here being that of anti-nominalism, or a correlation between the figurative and the total, which is the truth and the false — as the “does” defines the “is” through careful significances of absolute particularization. What is missing from the argument is the branch of contention that gives the material its



openness, democracy, geomorphism, covalency, and labor. The shape of labor is, again and again in repetition towards clarity: a reformative event. There is a movement from a shape to an ashaping of the previous per-comprehension, per-event, and per-direction. This is movement is never towards synthesis; it is always synthesis! The object labors: this is figuration which opacifies the certainty. We are not in the contradiction, we are the contradiction. When we apply, we apply that which is to be “as,” which it is “as” in itself. A network is a comprehension that in turn has comprehensions that in turn has comprehensions, which we denote here as the intensional nesting of comprehensional analysis. These comprehensions labor, their comprehensions labor, and the comprehension that comprehension is within labors. The network then becomes highly figurative, directionally down, in that it must be paired with its last reduction, which gives the complex figuration of dialecticism its grounding. Dynamic labor (size, action, shape) and continuous labor are the network’s “network.” The program abstracts the object, literally. What occurs is this:

1. the program’s difference mechanism “systemizes,” which means that the intensional nesting produces poly-connective reshaping in multiple directions at once
2. this, if taken primally, suggests that from the programs extent (object and labor divisional gesturing) will eventually (meaning event-

to-event in all directions) cause a nexus of comprehensions (as labor concentrations) that develop into hyper-differential signifiers

3. these signifiers are laborious materials continuing to cross-pollenate via the transversality of the two, or figuration

4. as the shape of an object fluctuates and accelerates, it reflexes based on the program, bending back on itself, thus attributing figures that are to be understood as the comprehension as a majority resemblance via semiosis and multiplex labor within a comprehensional compaction

5. the figuration is of object, shape and labor, but abstracted by the program is therefore meta, systemic, semiotic, structural, or mechanic

6. because abstraction is a figure accelerated by figurations upon those figurations, laws binding the figures are developed making them subject to certainty and dominance, or closed exchange mechanisms of market thresholds: an object can exclude a figure from another object by way of figuring the new comprehensional object of the events wherein the figures are being compacted

7. we are not dismissing figurative totalities as being materially shaped, nor putting forth a shape with deterministic univocity

What we are examining here is an interchanging of materials that occurs when labor is a separative event from object, as well as the extension of an object being the causal end of a momentous object's (and total) means. In the view of networks, the use of the network in this case would be derived from the object itself. Or the object itself would be objected by the use of its extension. Though in our analyses above, we are not tied down to either figurative noumena or total as an anti-concept. Instead, we are viewing a network as multiplex: an object with a shape that is constantly disfigured by the intensity of its source, which is either laboring in its own comprehensional orders, or is escaping and replacing, either as systemic or as quanta which, though systemic, is not able to be as "figuratively" useful, for there is no symbol out of language that it can be signified. Let's then make a network a figurative object: a network is the extruded interconnectivity of a series, with an interiority that is responsible for its multi- or mono- functionality; a system is conceptually bound but has its roots in physicality; the fabric of its whole alters with the flux of signals. What we want to make clear is —not a matter of certainty, but a matter of the total that is totalistic — that whether there is figurative impulsion bent inward, or materialized shape bending by the movement of other shapes, the aggregate of objects is neither and both: opened entirely for use. With this, there is no way in which only use can define its comprehension: there can be a figurative certainty, under which certainty is figurative, of

this pragmatism. To materialize as laborers under a strict figurative notion that objects are defined by their predominant use is a dominating factor which, in this text, we will attempt to disrupt.

Consciousness, in the same regard, is a cumulative event of intense comprehensional labor. The silent language, the meta-log, is one of the most intricate apparatuses of the program, and a mystical, anomalous one at that. Consider this render:

Material moves; it decreases, increases, accelerates, all with multiples of each possible movement; if material moves, dynamically, then the shape of objects, which are material aggregations, must bend; a comprehension, which is an object that is particularized for materials of an event, will also have to move with its materials, the shape of which bends due to the material's democratic nature (the implication of liberty); figuration would then do two extensions of this totalism: it would generalize a particularization unto the shape which bends, and/or it would define a shape of an event and prohibit the shape of the figure to bend and whatever materials go in and out of the shape are non-empirically irrelevant; the figures are designed as multiplied responses to "difference," a mechanism that, when the materials laboring auto-organize (which they do), they nest laborers within and develop specified materializations that carry out actions based on proximity to other materials (identity, style,

mindset, density, libido) that are differentially prescribed as entropic specialism; this difference mechanism and the constant laboring of all materials (that labor in all directions, meaning that causality is not linear, but there is causality) can create intricate systems (evolution, impulse, instinct) and because they are auto-organized and open with causal properties, they can form events that maintain figurative proportions rather well (consciousness, self, architecture) but only for a short amount of time because of the geomorphic reduction that eventually must occur totally, for material does move (death, decay, memory loss).

It is with the figuration of labor that we unite, for it is with labor that we are united. The democracy of labor that we are putting forth in the shape of “asystem” is inherently one of redaction: redaction of material under the fluctuation of omni-labor — labor in space, in love, in the house, in the factory, for our bodies (the multiplex of which is laboring for the comprehension or for-itself), we labor within and we labor without. We unite upon the perception of that that unity (for it is perceivably united), but we also unite under the figure of that apperception of unity. Thus, a theory of inquiry is important, yet is partial to something much more compacted. Labor as the integral figuration of our analysis is a work that upon aggregation:

we bend the figures towards totality.

Let us recap in order to progress this work into a discursive event and reach an explicative practicality of the aforementioned ideations. Firstly, we are interested in the shape of objects, and the epistemological reasoning around figurative shapes and figurative objects. This is in response to a program which bifurcates a particular shaped object and the labor of its movement and organization. Though our model integrates object and movement (labor) as irreducible from one another (an object as labor, or, a labor as object), we syncretize and place the derivations of programatic assemblage (mechanisms of difference, or, abstract apparatuses) as total objects with either fixed or dynamic semiotic particularizations (absolute or nominal) : a reflex of the total into what we are calling the actual. Actuality is a figuration of reality wherein a dominant functionality regards the interplay of figuration; this includes a systemic ecology, a semiotic order, a relational/differential demotion, and a structural societal framework. Totality is a part of actuality and *vice versa*, suffused as a transversality of totalism (either prelusive or speculative but inherently “total”) to actual; total is to actual as object is to shape — the geomorphic shiftism of a materialization will have adjacent materials unaccounted for that cause the shape’s ashape out of the natural tendency of movement. Though we are dealing with a dyad (the differential program and the totalistic labor), we are positing a syncretism rather than post-Cartesian simulation of abstraction and its *real*.

This syncretism carried forth is in order to reveal the unity and democratization allowed by labor. This means that we must move towards totality with our differential implementations of: arcuate figurations, ethical frameworks for openness, quietizational labor amplification, and disruption of stagnated discourse to rid dominance therein.

All of this will be explained and carried out via a highly paralogical “system” that we are referring to as an “asystem.” We refer to it as such for its take on “negation” and “towards,” or: an asystematic logic is “not” in regards to systems of certainty and figurative absolutism, and is towards the system of totality. This then gives the definition of asystemization at this stage to be: to open and bend figures of actuality towards totality. These asystemizations (realistic syncretism of actual participation with figurative systemics and totalistic labor) is what we are referring to as creative labor, out of the necessity to flexibly create both within the dominant structures and against them, always as synthesis, simultaneously. The paralogical system is of comprehension (a means by which to bind an object dynamically and consider the multiplex of its use), its intension (the comprehensional interiority of comprehension, wherein repetition, auto-value and liberation cause intensity and thus revolution of the comprehension) and extension (the particularizations of a comprehension during an event, which is irreducible from the comprehension but in figurative terms is the

departure point where the program attaches). This paralogical asystem is the model under which we work, the system by which we disrupt, and the means in which we ethically labor as unified arbiters in dominance-free discourse. Or:

Disrupt the program, flexibly participate in the program, and quietistically perceive the inexplicity of the program. Labor is beyond its use and beyond its value: it is the extension of form being both the work and the work. Embrace contradiction because the syncretism of partials lets us move towards a speculative total, which is discursively fragmented by difference. Understand this differential program as pragmatism, wherein all use of labor and the forms it produces become figurative and apperception is necessary to rationalize any laborious event. Find labor in the geomorphism of materials and then reflexively produce as such: there is nothing but labor and labor is incredibly arcuate. Witness the program bend in order to form what is actual, and then aid the bending via labor as situation. As every form bends, we experience a sense of sameness firstly, and then are that sameness secondly. We asystemize the actual with creative labor away from the structures that dominate the work with discursive interpellation of the general populace and a market-minded momentum. We reduce to identify, an inherited necessity, but we do not reduce to create exclusive work: the conceptual “original” is dissolved. Quixotic



pretense is dissolved. History is dissolved. Base as a differential mediator of labor is dissolved. There is only work, and the formation and reformation of redaction of those works, the total work. An asystem occurs only in actuality: it denies the structural cusp, transitions all consequences of capital into the work itself as an accelerative exposure, and generates culture that precludes dominance. Here, we are always towards. An ethical framework allows us to offset the centrism being commodified, repositioning them towards each other. This is about removing alienation by removing the figuration of alienation; or, removing certainty by removing the figuration of certainty. We asystemize because there is creative labor in every action and to expose that is to unify. We will continue to design farragos that are logically comprehensive, experience aggregation and deaggregation in the same action, and contradicts itself: convention flowing opposite the charge. Contradict the contradictor. Superimpose. Transverse the figuration. Reduce and produce. Difference is figurative, pure objects are disintegrating, and what is left? Labor beyond its own figuration.

COMPREHEN-  
SION TOTALITY  
ACTUALITY AND  
SYSTEMIZATION

# *Discourse One*



fixed figures, dynamic figures, dynamic shapes, and total shapes are the objects as tools of figurative analysis in a reality, analyzed from two orientations (differential and same). Through these, we will analyze object interiority, object exteriority, extensity of shape, and intensity of subject. We will be using difference mechanisms in order to transversally syncretize them into a unified view: a farrago of comprehension. The farragoic assemblage of this is out of a “universal” regard for objects to be gestured separately from their labor or the movement of the object (interior or exterior) that is being disregarded instead by an open exchange nexus of moving material. Further, this approach to comprehensional analysis (a free-for-all) is imperative for the disruption of systems that ascertain figurative certainty in dominating events; the approach includes the use of contradiction, fallibility and falsifiability in the argument that not only collapses the argument for the figuratively pure, but causes indeterminate relationships freeing object form its “use” as a value judgement, and, instead, recoalesce as labor — a classless anarcho-workerism on the material level.

A comprehension, in the logics herein, is the one that necessitates the heavy use of abstract apparatuses: how can there be a demarcation of that which is independent of stasis. Further, how can “stasis” be demarcated in a domain which is not static?

Take for example a book, which this text is participating with and against farragoically, and then apply the paralogics of the alluded to comprehensional reality. There is the material of form that is independent from the figuration of the text, or perhaps, the expressive tendencies of the text, and of “text,” or “book,” which are the apperceived notions of referential functions of figurative language. This does not discredit the materiality of these figures, or even prohibit the prospect of similar materialization of systemic importance for discourse and creative labor. What it does though is point out that the figuration does not define or particularize the object, nor does the object extend a figure in any way; these are separate formations that are each of a laboring materialism of complex intra-tangency. The book is then, and all, of the following: a physical form, a virtual form, a textual or alphabetic assemblage, a book as a book ought be (shape, size, interiority, use), a judged continuation of an oriented pan-judgement, a means by which “ideas and concepts” are experimented upon

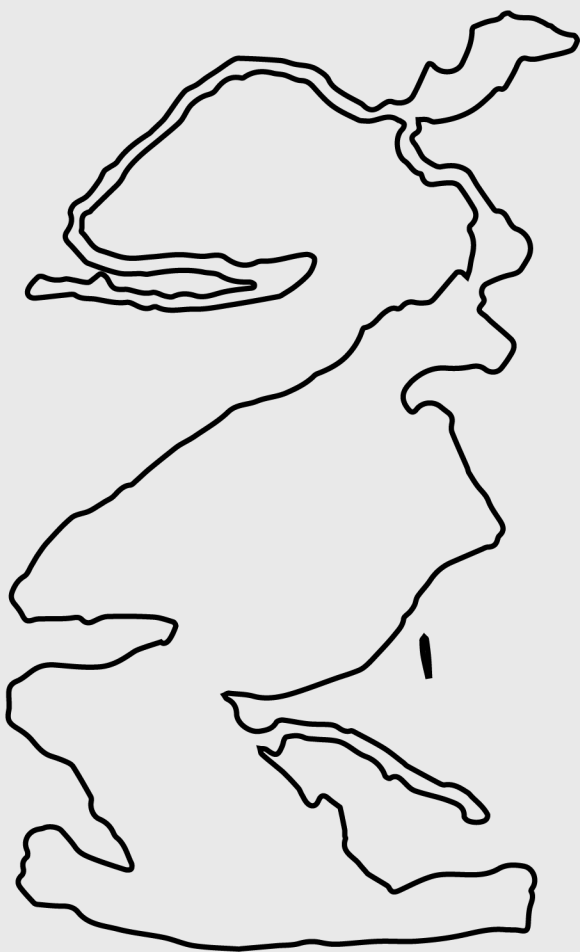
in order to systemically traverse towards its reader's total comprehension, a comprehension in-itself without intensity (a baron entity), and so forth. This simplistic account of the multitudinous book allows for the entirety of materiality to be realized totally, or put another way: though figurations become increasingly more figurative upon each figurative action, all of which are its own shaped object (figuratively and totally), the figurations around the object and the object-in-itself are both apart and same depending on the comprehension gesture. We will be using the states of actuality and totality throughout this discourse, as well as the labor process (both of differential mechanisms and total) of asystemization, which we will apply all three to regarding the "book" object. The book is a multiplicity of shape, form, interiority and exteriority. A comprehension regarding an aggregate can be reshaped in any way, whether that be partial material and partial figure, or all figure and all total material. The reality is that there are intense labor systems that are able to produce figures of the material out of differential programming. There is no necessity for averring that which is the "real" for they are all products of a reduction materialism, united by labor. To include the figuration of a formation within a comprehension, the nested intrusions of said formation are included by logical continuum thus

making all comprehensions that are figurative more “networked” and densely disfigured, while also being subject to “subject,” or vulnerable to reshaping, for the instability of materials (who are inherently laboring freely) greatly fluctuates the “object,” thus removing its certainty and its fixed shape. This stage of material considering is that of actuality. As one can assume, this realm produces stagnations of labor by fixating “material” and thus preemptively limiting democracy. This inherited realm is evolutionarily sound and, with its generative intensities and exterior alignments with material world totality, will not subside. What is totality then? It is, by virtue of the descriptor above, what is occurring materially — reshaping, reframing, momentum, labor — purely democratized. What we will put forth in this discourse is then a reality which compounds the two via asystemizational mechanisms; the reality that this produces is paramount for labor as both a useful and natural morphism, as well as an innate particularization that explains the nature of meta-experience, and ultimately bares meaning and reason for labor, or: being. Actuality will be analyzed in terms of figuration as a commodity in the view of late capitalistic criticism. By this, we mean that figures, though unbelievable feats of labor, are largely dominated over in the discourse which is a by-product of exchange systems operating

the manufacture and distribution of figuration. This ultimately results in the interpellation of the general public, who then are presented with a “confusion” along the structural cusp orientations: the figurative as certain and the iterative feedbacking of supported by the market causes the vast majority to not “participate” in their democracy. Of course, the critiques herein heavily address humanity and its particulars, though we hope that by which the asystem is not limited. We then pair this with a critique of totality which addresses the ethics of both participating in one’s own democracy while also participating in the actual conflicts; the reasoning behind the latter is that totalism is reflexive within the conflict and, in critique of totalism, is inclusive. Total will continue to paralogical argument regarding comprehension boundary models, subsets of those boundaries and, ultimately, the framing mechanisms which allow for difference, but are not entirely differential. Discussed at length will be the prelusive and speculative views of the total from with an actual perspective, and the eternal “towards” that is the pairing of the “motion moves” reduction and the actuality as generatively repetitive argument. Finally, we will introduce axiomatically the model and process of asystemization to actualities of dominance towards that totality. This is both a militant and contradictorily participatory endeavor that we



will expound in the view of a an uprooted and open pragmatic approach as well as a syncretic materialist approach that views socio-economic hegemony over figuration to be a schismatic cause of unethical figurative labor, and therefore underdeveloped total labor. Asystemization will be used to build a value segment upon commodity, dealing with confliction, that is auto-produced situationally, thus reducing and emancipating the general from interpellation. In short, comprehension as discursive apparatus will begin a three part analysis of, from as many angles as possible, an object of labor.



*comprehension*

## TOTALITY



In the amount of time it takes for an object to be of a particularized use, it will be in-itself as many instances as it can be before stretching too far out of its form to be of structural relevance. To be in-itself refers directly to that particularization of use in that: an object aggregates a series of other objects, which together form a complex labor mechanism that “does” by nature of its condition of labor. Due to the temporality of material, and the monism from which all divisions are in constant subsumption, the singular occurs movement-by-movement as objects continuously re-singularize their position, and also in the strands of object interiority (multiple singulars). For reasons we will explore heavily, those aggregated objects and their interiors are unstable, meaning they are by no means bound to the “object” as a fixed shape, or absolute. Further, an object-in-itself, then, is unstable, thus making the particularization of use unstable. In this line, the interior of an object, the use of an object and the object itself as an aggregate whole are 1. all unstable, and 2. all unstable due them being of a sameness. In this way, the object-as-itself and the object-in-itself become unified in an inability of stasis. This inability occurs in an event, which is inseparable from these two object-types as much as they are from themselves, logically positing that the event of an object is inherent in the object-in- and

object-as-itself.

If the object has interiority, meaning the use of the object is extended from the functionality of the object registering as a compact unity, then what is the object-as-itself? Is it merely a sign? In what ways can the delineation of object-as-itself be of no use? If under the circumvention of that which produces an operative, and is not being intended upon, does it maintain its formalization? Further, does the operative itself respond to its form as it is required by either semiosis or residual attention of gaze or intent? Or perhaps, addressed differently, can an object-as or event-as-itself lack depth based on how it relates to the conditions of “self,” or auto-perspective as the means to decipher? Can a line exist without its sub-spatial mechanism?

The questions we are asking here, summed into one directional mode, is: what is the need for denoting the object-as-itself when the object-in-itself is, by extension of its existence, continuously changing, reshaping, and restructuring?

We begin here because we are attempting to denote two modes: one which has both object-types as exteriorly differential and one which has both object-types as interiorly differential. The first mode is a concept of impossible logic that, although it is, we will represent eventually into our argument as an interior of the latter mode. The latter mode is our position in regards to

where difference is held and to how assignments of “as” do not rearrange with the modification of “in” who’s reality is “is.” However, this specified “do not” is the case only in the realm of logic which can contend modality one.

Modality one suggests that the object-as-itself has an exterior difference to the object-in-itself. The two together, along with the extensity of its event, form a comprehension: logically referring to the the intension of an object, the extension of an object and the object itself as it exists as a referentially viable shape. This is semiosis as it pertains to a monism wherein all sources of this logic subsume others, and are subsumed by others. So, with the comprehension model, an object is unified by itself, as well as the forces upon it, the weight of which so too decentralizes and modifies it. This force will be discussed heavily, and has been already, in the terms intensity and extensity, referring to the forces “interior” and “exterior” to a comprehensional aggregate as it occurs. A comprehensional object is one that has both object-types, where “as” is the referential shape and “in” is the intension which is dependent on extensity and intensity of an event and its force as inertial momentum of all objects temporally. In modality one, the “as” has a difference from the “in” that is external, meaning that the shape of expectance-per-extension is absolute and the aggregate-per-event which produces the use particularization referred to by the shape are distinguished. For example, the modal objects

of time are time-in-itself and time-as-itself. In modality one, time-as is the figurative notion that includes the semiotic mechanism of time, including the word which recalls it, the histories of time as a developed and causal science, and the expectancies one has of time as it responds to other objects that time-as extensionally affect. However, considering that these are epistemologies of the time-object, the question asked must be: is there an object-as which exists simultaneously with the object-in independent from the one which must semiotically participate? This would be modality two, which we are assigning function based on internal difference. For clarity of language, internal difference is object-as being monistic with object-in, while external difference is object-as being plural (not multiple) with object-in. Though in order for this to be applicable, we must set two sub-modes per comprehensional mode: static and dynamic. Object-as-itself having interior difference (the shape is denoted by the object assembled based on particularizations of labor) has stasis or dynamism. Applied to time-as-itself within a continuous event, there is a collective movement of a totality of shapes in a total plane, itself becoming a totality of shape, and the movement of position and shape (inertial momentum) creates the time-object. Though the time-object is continuous, it is only defined by internal difference, whereas external difference would be non-differential, though not in regards to blankness but as sameness, for all that is from without this temporal plane is the temporal plane

in the reflexivity of totality-in-itself. Thus the internal difference, constantly in revolt against its shape, is dynamic. Though with complex interiority and labor mechanisms of intensity, the ability for productions of machines of episte- and onto- allow for apperception of the time-object (as it is in internal reference to the stasis of the object-as) thus developing historical models of the time-event and its hyper-particularized reference frame.

With as-stasis, in-stasis, as-dynamic, and in-dynamic as the modalities, we can regard objects in their scalar-form and their topological-form, an important factor when reducing and producing systems.

The language here that gives rise to these modes does so not to dispel or posit truth functions to them, but rather to give them a localization within the mechanism of logics, or paralogics when regarding the contradictory reduction of monism in a multiplicative comprehension.

Thus, broken down, we have the concept of object which is in-itself by definition of our “object of labor” because 1. an object must be comprised of nested materials in order to aggregate functionally, and 2. because it is constantly endo-morphing, an object changes function mechanically due to its “in” per event. Certain interior mechanisms of concentrated objects develop the machine-work which produces objects such as time and,

eventually, history. These are slowly evolving formations of labor specification that, in doing so, are semiotic and alphabetic in nature: language as a system from a mechanism externally same to a materiality, but internally differential per-event and signified by way of the micro-episteme mechanism. We will call these mechanisms figure machines: we will use figure here to allude the physicality of their existence, with which they are formed by. They are objects of labor exteriorly same as the labor that produced them and because of which they are in existence. These figurations are dependent on labor mechanisms to recall them, which is a process of reflexivity. Reflexivity of figurations is, then, how stasis occurs: though it does so as a figure, or figuratively.

Let us take for example alphabetic history as it applies to static reflexive figuration and then as it applies to dynamic reflexive totality. The system of language that figures history is nested within the intense material labor objects of the particularization, just as the history as it pertains to the object with inherited labors of such reflex is particularized by their language. What needs to be understood then is that reflexion is a mediation process of materials, between materials. In fact, the spatiality of material to material is only interiorly identifiable without stasis. So, an object with the interior mechanism of representative reflexion can produce, or materialize, a figure-per-event. The availability of that figure is dependent on the interiority of the object, and the intensities which



either withheld the capacity or forced out the materials containing its capacity. The “life” of the object will eventually have its “form” separated by the intensities and extensities of comprehension. However, while an object interiorizes the capacity of the figure particularized, it can produce as an event, within an event.

This figure being recalled is mnemonic, intuitive, sensual and residual. Stasis, as fixed, implies a particular of a singular; the recall is singular per-event in its material form. The confliction we subvert regards the tension of singularization and stasis as applied to figurations. Singularization is dynamic and multiplicative based on the multiplex within which it is both subsumed and subsumes. Singulars — spatial and temporal events occurring per event — are only static in the inert reference frame in which force activates. The adjacency of material singulars covalently produce events based on the inherent labor of the proximal mechanism. Thus, singularities occur in dynamics, but stasis occurs as an object-without-itself: to attempt to informalize an object to a static occurrence without event means to 1. remove objects from labor, and thus 2. adduce exterior as differential. These are figurative tangencies occurring as they do from the labor mechanism of reflexive tendency. However, we will push that existence of stasis to the posit of no extensity, or a totality.

A totality is, then, the pan-psychistic object

wherein difference as an object that particularizes is reflexive. This would be the extended mechanism as stasis which events: oppositionally static sans-event. However, as it is in an object, it is dynamic both in regards to its shape and its function. This would be a total that consists of an arrangement of objects inherently moving: multiversally, multivocally, and multiplexively. The concept of shape refers to the shape by which the total object is as the intensity (differential) of its intensional forces directionally (dimensional) on the positions of total-per-stasis. The dynamism of the total object occurs from pure difference of its interiority, which due to its labor objects, is a labor object reflexively. Thus, we have a continuous subsuming action of the total and its reflex. So:

1. there is an extensive labor object of totality which is, by definition, each four modalities, being: an object-as-itself dynamically and statically and an object-in-itself dynamically and statically
2. totality is static due to its lack of exteriority, is dynamic due to its intensities of pure difference, is in-itself a labor object in constant sublimation of its interiority that is in constant reflexive gesturing of a totality, and is as-itself only by the figuration of micro- episte mechanisms developing historical semiosis models within that motional reflex

3. objects within totality are aggregated by positioning of materials within localizations, manifested out of labor for labor (reshaping total) but also contingently reshaping itself and the labor objects contiguous.

4. if totality is the extent of comprehensional logic, then labor objects are the reflexive nesting of comprehension as they occur as total objects, wherein the only means to delineate object-as is to do so via reflexion of figuration

5. a labor object's relationship to totality (reflexivity and sublimation) is so too the process of figurations and labor objects: figures supervene labor mechanisms and are sublimated as events by which the figure reflexes its object-event

6. this does not make a figure static, but rather under the weight of its labor, bends within a reshaping temporally just as all intensions of totality do

7. the object-as for totality is a speculative representation of concept, for stasis is that which is total-sans-event

8. thus, object-as-itself is a figurative depiction and is by definition the figure-in-itself, which means an object-as-itself is the figuration of an object-in-itself as it was at a particularization.

We then arrive at an analysis of totality as it is assumed by the logic of comprehension. As we will discuss in discourse two, the distinction between comprehension and intension is that the intensional logic refers to the densities of a particular, while the comprehensions refers to the aggregate-in-itself, or what is the logic behind the delineation of a formation. We are in a position to say that the monism of continuity and materiality is continuously total, and are so by dynamic registers of radical movement of adjacency. Discussing comprehensions necessitates the discussion of figures: for to demarcate comprehension is to figure comprehension as either prelusive or speculative.

Both as-itself and in-itself objects are unstable, which is to say that an as-itself object is an in-itself object by the nature of the pan-materialism reflexing from total. However, “as” modalities — a function of material delineation — are a supervenient of that same material reflex and is thus not innate to the object-in. Objects bend, break, turn, fall, intensify and extensify. Their movement (based on the “in”) is continuous and thus are always laboring under the work function: material on material. Figures as objects-in then bend, break, etc. The comprehensional line binding all objects (jigsaw totalism) in a total particularization is not absolutely “as,” but figuratively “as.” The axiomatic of reflexion is thus:

1. total sublimates its interiority as

differential material formations

2. these formations reflex the total by which they are extended

3. objects as formations are temporally suggestive reflexes sustaining in labor particularizations traversing an amplitudinal period of constant reshaping

4. this trans-periodic object interiorizes a multiplicity of singulars, wherein labor correlation is carried out both extensionally and intentionally — the interiors are dynamic, thus making the extensions dynamic

5. if a total reflexes labor objects which then reflex themselves intensionally, then “eventually” an object’s reflex intensifies not by nested reduction inward, but produces extendedly

6. one particular of this exo-production is that of figuration

What, then, is the reflex reduction of an exo-production figuration? The figure of a figure must be reflexively distant from its representation so that the figure systemizes causally to inquire of the associative assembly: a figure of a figure being a conceptually abstract apparatus.

Abstract apparatuses are, as we will never tire of saying, actual. By this language, we mean that they are just as viably “in” as their reflexive figure and their object-event of reference. This is a highly systemic operative, the potentialities of which are increasingly dialectic in their abstracted transcendence. Because the reference of figure-to-figure semiosis is object-in, it inherits a dynamic shape. Thus, all figurative figurations are dynamical both actually and totally, as an absolute material morphism. This inherited movement as a labor principle instills the figuration of “towards” as it relates to the directionality of momentum as the semiosis systemizes to be, itself, comprehensionally explicated upon continuous reference of reflex connectivity. This transcendence then is from the brilliant and regressive concept of the dialectic that, once massified, has become a dominating figure of reflexive momentum towards a phenomenological essence, or fixation, which is casuistry of its own figuration.

These are the mutations of an abstract mechanism. If intensionally-reflexive figures systemically arrange a total that is comprehensionally congruent to the speculative shape of the materialist totality, then the objects using these abstract machines repurpose labor and its extrusional production capacity so that there can be: quality, standard, law, relationalism, contradiction, etc. Though what this really implies is that there is the institutionalization of dominance as a system of

conceptual reflex from total materialism.

Regardless, these reflexes inherit the modalities of the monistic continuity. They are themselves labor objects that have labor objects working to recall them, in which case their materialization is dynamically reshaping, restructuring and resystemizing within that temporal plane, unstable. The beauty of which this abstract mechanism is producing episte- and onto- conditions is, within the apperception (critiquing or considering a figure by way of figure systems) of itself, unwieldy. However, with abstract mechanisms comes the flexibility to apply speculative stasis to dynamic syntheses, which narrates certainty, absolutism of condition, and dominance of the discourse which re-figures “towards.”

We will refer to this state as actuality, for it is the most relevant to our current and its Cartesian imprint of the meta and the infra. We will also use the state of totality, of which actuality is intensional. This simultaneity is important because both states carries “total,” though the total of totality is static spatially and dynamic temporally, though the temporal dynamism congruently bends the stasis. The total of actuality is speculative and is discursively broken in regards to the philosophic infrastructure which eradicates it to the premises of aesthetics as they are represented as singulars of significance while their total is unreachable. The total-totality and speculative-totality are multiplicative interiorities that, with the nesting

principles of intension, should inherit the totality, towards totality, at any point of regard. Thus, the totality which contains totalities is a farrago of contradictory position. However, as they are multiplicative of a reflexive chain, they are unified: they are unified in their labor, in their embodiment, and in their substance. Thus, the gesture by which totality bends is that of unity.

The farrago of actuality is incredibly delicate in its machine work: the figure of the contradiction, the fallible, and the falsifiable uproot, by nature of their participation, the certainty of pure figure as a fixation. This interior disruptive property is both the means in which the certitude is compromised and the anchor on which the antithesis clings. The class system arising out of this is a direct result of the exchange mechanisms designed as object-to-object and system-to-object particularizations of material morphism: hetero- and by nature of the meta-conflict, homo-. Comprehensional ascertainment of this exchange nexus derives value judgment on the basis of a capital re-coalescence of labor. What we want to assure is this:

1. there is an apperceptive awareness of the program that arranges the abstract mechanisms into systems of hyper-semiotic structures with objects and expounding pragmatic limitation of objects defined by “use” as they were historically



2. that the program be regarded figuratively in relation to the total totality and that the “in” modality is reduced and produced by its event as opposed to its “in” modality, though if the latter is the case then have it flexibly transverse modalities monistically

3. that singular strands of multiplex modes aver their dynamism in regards to a classless anarcho-workerism that materially corresponds with the material and the figure in tandem

Thus, the subject implication is formed as a deep reflex of a total which bends. The subject, who is bound to itself by the “as” modality in an abstract mechanism, so too bends: in spirit, in life, in value, in opinion, in age, or put simply, in shape. The subject is a labor object that particularizes itself based entirely on the abstraction of itself in a historical invariance, which is multiplied and multiplies the contingency of its own shape. Thus, this subject is subsumed by a total, though inherits the mechanism of a causal plasticity towards transcendence as it applies to a speculative total. The subject is subsumed, though operates by a program that so too sublimates it, yet is creative labor of its own operation: a silent language.

The intensity of subject is that of figurative apparatuses, thus making the subject a reflex. The subject is particularized by the energy mechanisms of an aggregate with material formations allowing

for synaptic residuals of dynamic subjectivity. The subject is of a total reflex restructuring, reshaping and refiguring itself continuously. Actuality then will be described as the systems of subjects as they relate to dominance of their network's proclivity and as they relate to the object summation of the monadic total.



*totality*

## ACTUALITY



The domain of actuality should be analyzed from the pivot of an exchange mechanism. This would be in reference to the morphic exchange inherent in the temporal and planar labor of objects as they are reflexing. This exchange is one that is necessitated by the movement of material in and out of particularized aggregate formations, for example: the dissociation of water as the exchange mechanism of its singulars, hydrogen, oxygen, hydroxide, water, hydronium, etc. The water molecule is an object which is in-itself, moving temporally, moving spatially, and covalently immersed in an exchange mechanism of larger aggregations subsuming the molecule as a multiplex within a multiplex. Thus, “water” both is in-itself as a comprehension, with “water” within it as comprehension and so on. The interiority of the molecule-object is not bound to it but can exchange based on its functional comprehension: singulars move, multiples move. This disassociation is a reflex of the total in that it is material that can reduce and horizontalize to become in-itself as many times necessary, shared and forced upon adjacently, forming water, the cup of water, the cup of water on the table, the cup of water on the table in the room and so on: throw the water out of the room, leave the cup and table and room and the object of “room-table-cup” is different. However, exteriorly it

is not different because exteriority includes an extent to total, which would include the water. Total, though, changes dynamically based on positioning, force, movement of its objects and, thus, the shape changes with the throwing of water from space to space as a multiplex situation that is one of infinity-1, or  $n-1$ : the intensity of total. Just as the molecule is always both total and its reflex simultaneously, as well as being hydroxide and hydronium based on the exchange mechanism, so is any situation within which objects are added and subtracted per delineation of comprehensional space and time as event. The total intense event ( $n-1$ ) is continuously dynamic, and the reflexes of such are as well.

Actuality is then a domain that attempts to materially alter the sameness of aggregation based on exterior difference, which based on the logics presented in chapter one, can not occur unless there is a stasis of object which can only occur as total ( $n$ ), a speculative reality that has been designed to also be true by figurative systeming, or: figures of figures that can speculatively add the historicism of an object and the figurative concepts of stasis via abstract mechanisms to institutionalize an apparatus that is recalled continuously, or produced continuously, and that is apperceived via dominance of structure to be real; that a figure is fixed as concept means that it is fixed totally. The point to assess here is that figurative systems are objects exteriorly same to water, or situations of temporal and spatial

comprehension, which means that 1. they are dynamically moving, and 2. they are eventing as reflexes of total. Actuality and its subjectification of systemic aggregation can be impervious to totality as a materialism but only as it is withheld by its own figurative clarity.

Our pragmatism is then that which denotes use not as a figurative ability for content and expression to align or for figurative function to align with a total event, but for objects at any point in the planar total be assessed under the pretense of a sameness of exteriority and, therefore, be totally useful. This pragmatic egalitarianism is an ethical model when approaching subjectification, its affect, its effect and the dominance that can figuratively over-throw the simultaneity of object unity making pragmatic approaches pragmatic.

So, the pivot of exchange mechanisms resonates “totalistically” via the exterior indifference by which a pragmatic approach equalizes the use of comprehensions into particularizations. What then is the implication of exchange, as it occurs actualistically, as a figure system towards a figurative total and as a figure-in-itself system towards a speculative/totalistic total.

If, by our definition, actuality is the reflex of a figure-of-itself produced via figure-in-itself reflexion of an object-event, then it is important to state, though highly redundant, that actuality is a labor state. In no way are we attempting to

produce the explication of a domain that is of 1. new material, or 2. representation as an externally differential abstraction. In fact, we are putting forth the syncretism of both: representations are labor-objects (such as water) dependent on intensions (ions, multiplicative ions, the singulars of quanta) to formulate them per event and that are aggregates as moving material 1. temporally, 2. spatially, and 3. interiorly. The mechanism that produces actuality, an abstract mechanism, does so as any eco-organization does: by means of movement, labor, material proximity, situation, and totalistic eventing. Actuality is a domain-object that the "subject" places itself into figuratively with "as" modalities, much like totality is a domain-object which objects are into totalistically with "in" modalities. The interior difference occurs with: actuality's "as" is of totality's "in," but actuality's "in" is not of actuality's "as," or: a concept may denote stasis but the denotation of stasis is dynamic. Thus, as figure-in-itself systems, actuality is an exchange mechanism as it is applied totalistically. What occurs, though, is that abstract apparatuses labor from the productions of figurative materials making the figure-as equal to figure-in and placing object-in not in a material formalization, but in an idealistic formalization.

Idealism aligns with subject via apparatuses of abstraction that contiguously matrix a figure-as of an object-event and a speculative figure-as of stasis: fixations and certainties. Idealism is then speculative systems of figurations that matrix

figurative histories and synthesize them to ascertain absolutism as a pragmatism of signs. To get to a realized analysis of idealism, there should be a diagrammatic realization of the figurative language we are using here regarding actuality, considering that, by writing, we are participating in an actuality via abstractions of machinery:

1. Reflex is a reciprocal event of an object or structural system sublimating its interior by comprehensional particularization, which in turn reshapes that object thus changing particularization. In this view, there is only labor and object, where the labor's particularization is the laborious occurrence of  $n-1$  events, or a multiplicity of the unified intensity of total.

2. Structures are ubiquitous in that they are comprehensional object-plus-object minimums, meaning that they are multiplex forms that are both plural and produce occurrence as a unity. Figuratively, structures are compactified object-ins, which serve pragmatic function per event. Structure as a figure-plus-figure minimum then is the referent by figuration to an object that has a formation that denotes an aggregation of reducibly identifiable objects. Structures are 'objects-in-themselves' and object-as's unified by particularization type, or: object-plus-figure unification.



3. Systems are multi-structural assemblages as operatives of structure that do not depend on proximity nor temporal correlationism. If structures are series of specifically compact objects that are figuratively congruent from event to event purposing, then systems are the object-as to object-as or figure-as to figure-as comprehension of multiple structures producing or reducing in tandem. Systems are speculative matrices of multiple structural types that are figuratively assembled via historical potentiality for congruence. Systems are figures of object-plus-figure unification, and thus the first axiomatic figuration that does not directly refer to the object as a materiality as pure interior difference, “in”.

4. Machines multiply systems, but instead of being transcendent modules of either additive or multiplicative expanse, they are thresholds of systemically intra-verifiability. Machines abstract the notion of materialization to the points of value, degrees of rationality, and empiricism of apperceptive alternation between figure and “other.” Machines produce figures of systems (figures of systems as systems) and generate a pendency of system-to-system programming that allows for the faint gaze interfacing with it via figures to be apperceived as “totalisms,” that can each be reduced to identifiably figurative structures.

5. Machines are programs which can generate epistemology, ontology, language as a means to produce, and, perhaps most importantly, a figurative total. This simultaneity is one which is referentially sound or complicatedly astounding as to give the security of a totality explicated only by figures. The threshold is that which can ascertain stasis in events using figures.

Subjects are in iteration between subsuming abstract machines, sublimating meaning from them: between a multiplicity of abstract machines. The subjectification of object is a figurative process that is propelled by machines that are stabilized materially by praxis of inherited and continuous semiosis applicable within structural comprehensions with intensional psychism, or labor objects that instill object-events as procurement objects. These intensities then must recall:

- i. figures
- ii. figure-object aggregates (structures)
- iii. figure-of-figure objects (systems)
- iv. figure-of-figurative totality (mechanisms)

The subject takes the mechanisms and their reductions, applies the figure of reflexivity to it (which it is doing organically) and thus becomes an in-itself as itself. As the mechanisms operate towards congruent clarity of figure to an event occurrence, the subject relates mechanism-to-

mechanism to its object materialism in a reflexivity that generates iterative persona — psycho-, socio-, macro-, micro-, exo-, endo-, extra-, intra-, proto-, anti-, opi-, auto-, private, public, static, dynamic, self, uni-, multi-, and so on. The important aspect is that subject is a continuous production of figures no matter how organized or arranged and that those figures are objects that must be produced in a simultaneity that is of incredible intensity within the comprehensional object of its “body.” The subject-as is always considering its subject-in, which is always laboring to produce the subject-as, plus the events figured intra-eventually: the subject is an object of labor that bends, reshapes, restructures and decentralizes upon each event and eventually disassociates from inertial extensity and sensational intensity.

Idealism is an abstraction that is derived out of the reflexive feedback occurring between the subject and its laboring production of systemic figurations. The ideal occurs when a subject allows the negation of structure and the purification of reason to dialectically transform systems of history, directionality, linearity, self, value and so on to be essentialized as “in-themselves” figures, though not as figures (for figures are distant intensions of complex systemics) but as absolute objects. This means that there are figurations occurring that labor mechanisms produce wherein a dense project of figuration undergoes a figurative transduction that not only naturalizes the systemics as nominals, but

who's abstract mechanism produces the "object" monism and its potentiality through the vehicle of mechanicalization and, thus, the subject applies the "self" as a unity to the object "concept." The speculative affirmation is that of idealism.

To return to the pivot of exchange mechanisms, consider the actualization of idealism as it occurs in the logics of material fluctuation of comprehension. Structuralism as means to describe the cumulative object on a definable path causally pure is disjointed by the figurative verifiability of the structure-as-itself and by the multiplex extensity that is not accounted for in the material fluctuation of a particularized aggregate. A subject's labor is 1. that which mechanically appertains to the representation of its own event, 2. that which it can speculate by additive mechanics, and 3. that which it materially ingests forcibly by the contingency of material flux. The last contention clarifies the first exchange mechanism at our pivot: machines are macro-objects that are unstable as they move continuously, regardless of the intensity producing architecture, ontology, disaster, or densely slow (relative) terrestrializations. Abstract machines as networked systems that are in constant movement must exchange material and be reshaped by force, which means that subject has intensified alteration based on proximal material. The object of subject is that which is dynamical and expends a material that covalently affixes per event: the Heraclitean *panta rhei* of subject.

The subject's labor is particularly tolling, for the mechanism is not responsible for its figuration, which has idealized the mechanism and considers that because it has arranged its arrangement then it can control it. This is a partial truth: a dynamic truth. The figures are materials which are proximal upon event to the mechanism and their material interexchange is a meditational totality, by which many subjects "feel" their materiality.

The Cartesian argument is only plausible in an idealistic and static state: the comprehension is modalized by the "as" of a separate gesture of delineation between the subject and its object. The notion that they are independent is a partial truth, and the negation that they are of a sameness is a partial truth as well: a contradiction is important to place into an analysis of exchange mechanisms because it allows for falsifiability continuously between two figurative idealisms. Depending on the comprehensional regard, a subject is transversal, meaning that it can "become" that which it can partition into the "as." Thus, structure is falsifiable, the Cartesian is non-discrete and the subject is a multiplicative exchange mechanism.

Abstraction of systemic mechanisms are that of the socio-, the politico-, the psycho-, the philo-, the econo-, and the eco-. These are thresholds generated by abstract mechanisms of systems, the traversion and speculative assemblage of which produce subject upon implementation of reflex (a continuous occurrence). In a sense, as a

binary analysis which is entirely figurative, these mechanisms exchange as such:

1. socio- exchanges language systems that are based in semiotic structures, which cumulates in to the exchange of culture, or history, or pragmatism

2. politico- exchanges dominance of system-to-system primacy, which cumulates in to the exchange of confliction, or alienation, or civility

3. psycho- exchanges the logical extensities and intensities of sensation, which cumulates into the exchange of the conscious, or the unconscious, or the identity

4. philo- exchanges an ethicality of figuration, which cumulates in the exchange of univocity, or empathetics, or idealisms

5. econo- exchanges a capital and by that fact a consequence, which cumulates in to the exchange of class, or value, or structuration of dialectic society

6. eco- exchanges a figurative formation of the material event as situational, cumulating in to the exchange of material realization, or figurative totality, and a temporality/spatiality of movement

To exchange material in a bio-catalytic totality would have these abstract machines be textures, continuously refabricating. Their development as modelization for continuous abstraction is not of permanence, but of a circumvolution of labor strands around objects, which are too labor strands around objects. Exchanging occurs in the sheer constitution of occurrence. Actuality as a domain that is secured by its subjectification is not a permanent state, but rather a hyper-synaptically reliant autopoiesis. The exchange pivoting the axo-threshold of domains is that which allows for a mimesis to arcuately form “as” either in the structural formation, the systemic formation, or the mechanic formation. The exchange in this sense is apertural and not diffusive, though to deny transfusion is unduly. Actuality is an inextricable materialization; representational structures as diasporic continuity that upon all events marks the apperception and sensation of that which is “as,” and that which was “as,” in regards to interior difference cumulatively with the interference of materials that were not accounted for as “representation” but exist all the same, or: negations of the total based on apperceptive actualization. With this comes a further mimesis of constant micro-revolution, just as the  $n-1$  revolts: in shape, in form, in material and in movement.

What we have is a domain wherein production is that which produces speculative possibility based on infinite semiosis: an unrelenting

exchangeability. As it has radicalized and civilized into modernity, figurative actuality is in symbiosis with material totality, so much so that the semiosis out of reflexively differential verification has idealism of abstract machines and their agglomeration with stasis causing metaphysical confliction. This confliction, as to where the allegiance of that stasis lies (with the material or the epistemologically solipsistic), is institutionalized by the fact of its own conceptual stasis marred in the discourse, static by its design of iterative programming: event image to event image, i.e. *mise en abyme*. Actuality, and six of its mechanisms mentioned previously, has then a mimetic tendency of organization in the momentum of exchange: exchange as vectorial across event, nested within event, or any relocation in the interiority of total that material or objects spatially modify. These machines take on their own reflex of exchange, wherein alternation of materials-per-particularization (systems) engender the magnitude of specified function in as direct of language as possible: as both pertaining to the congruence of “future” humanity and its historicization, and of the concept and its materialization.

The socio-, politico-, psycho-, philo-, econo-, and eco- then, if placed at the transversal of abstraction and exchange, are objects of labor that are “progressive” idealisms, in that they are: 1. abstract mechanisms with thresholds to particularize as systems 2. idealisms transpired from subject out



of a need to preserve the production of subject, and 3. unstable figuratively (as well as materially) because they are dependent on the subject for their operative as interiority who is in reflexive altercation with “self” and body (metaphysical confliction) thus figuratively unstable regardless of conceptual stasis.

These aspects of the greater Actuality lead to a highly abstract compactification that is coalesced out of fluctuation between the assurance of idealism and the “accidental” of material realities. The fluctuation pivot is subject, through whom, say, the socio- can structure and the subject can propagate or negate. This is a dialectic inheritance of subversive ideational tendency that has a capacitance to weigh figure against itself, option against itself and positive against negative. This is the program by which a pragmatic approach is necessary: systems moving thus generating specificity for the mechanic. The politico- is the threshold though which the “accidental” is corrected or legislated by a pragmatism of the common good. However, that structure is, through the apertural subject, dialectically fluctuating ,which implicates an institutional dominance that does not exist but is recursive in the “stasis” modality of figurative potential, meaning: the modal stasis speculates dominance via the politico-threshold, which is also affirmed in the general act to contest. Dominance as politically ascertained is then socially infused. The generalizations here are to posit the exchange mechanism as gestalt

regarding the figurative cross-pollination of dialectic totalism. The best example being that of capitalism.

The 6 thresholds withhold the subject coercively by designed dominance-systems, but only inasmuch as they are of and for the subject: to allow the subject to exist “within” a program that provides pacification for difference mechanisms that resonate. This interpellation of the general is a discursive implementation wherein the language (socio-) of the subject (psycho-) is implied by the market (econo-) that uses machines of resolve to neutralize, centralize and equalize the general public who is given enough slack to create oscillation. The philo- and eco- are dominance-free counters designed as disruptors of the program; though, as the subject entails, the onset of idealism as a form of oppression put forth by the “outsiders” of philo- and eco- are massified counter-assets of a capitalism, which can sympathize the consequences of capital against the apperceived radicalization of idealistic regeneration. The socio-political, the eco-social, the econo-political, the philo-economy, the psycho-philosophy are subversions of systemics.

Based on our model of objects of labor — a materialism monistically in movement with intensional intensity and extensional extensity reflexing a total — we will approach the comprehensional complexity of pulsation in Actuality. By this model, the machines are flexible

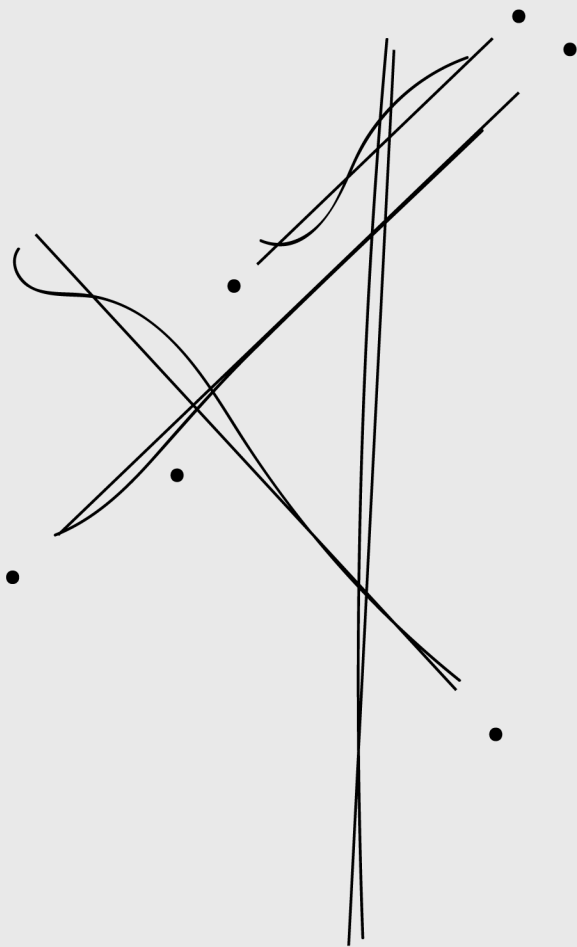
and, therefore, disruptable, but most importantly they are open. Positing a means to decentralize the systems of the abstract machine in order to situationalize the stagnated discourse of the interpellated general is incredibly founded upon an ethical allusion. This asystemization approach mediates based in the properties of the labor object within actuality, towards totality.

The synaptic fluidity of abstract mechanisms, no matter how micro-, that produce depth maps of the event and superimpose it upon all other depth maps composed, both produces the “subject” and the machine. This fluidity is upheld not only by an institutional constitution that neutralizes the localized figurative depth map, but also by the adhesion of the subject and its interior difference to the mechanical programming. As capitalism implies a threshold of inclusions, of macro-encapsulation or “comprehension” of exchange and standardized value, there is a cognitive “sense” of security. The challenging syncretism we want to stress is that of reflex as it is regarded between an object of labor, the subject, and its machines. The subject-comprehension develops both “self” or “spirit” as well as produces the “abstraction” of the machine which is what 1. allows the machine to operate through the subject, 2. connects the subject’s “self” to the abstraction (the spirit to capitalism), 3. allows control mechanisms to be installed within the subject-abstract intensity, and 4. systemically allows for the abstraction to dominate and the subject to be gratified by

apperceived liberation (*laissez faire*). The main situation is that the subject produces itself and its actualized structuralism via inherent mechanisms, and because of the idealistic connectivity of the superimposition of the maps of self over structure, the “heart” and “meaning” derived from the dominance is “pragmatic.” Stated differently: the exchange mechanism of total to actual reflexes an instillation that has an object producing subject and exterior structure, one to be free by and one to be assured via. Though, because there is no exterior control (difference) these abstractions are projected onto the movement of material totality. So too, because the interior difference is accelerated upon each event, the material fluctuation of the subject-abstraction adhesion ensures a risk factor, which is accounted for in the “trust” system of socio- thresholds as they are applied to socio-economics and socio-politics. The synaptic fluidity produces subject and abstract, which each operate only out of the ability to project the depth map onto the exterior and the interior (material samenesses), thus giving rise to our “comprehension” and its modality object-as as it relates to historical object-ins, as well as its modality figure-as as it relates to figure-ins. Though stasis is a modal-tool used in Actuality to stabilize itself against the dialectic fluctuation, to witness and expose the instability of the interior and exterior projection maps is the first order by which we can asystemize: an interiority wherein self-abstraction reduces or expands the threshold of the mechanism in order to bend the fluctuation,

the inherited dialectic, into liberation and meaning as it applies to univocity of multiplex.

Thus, we are assigning the fundamental of actual's semiosis to be that of exchange, much like the univocity of total semiosis is movement, and of object is labor. If material moves, then a domain that develops static transiencies of movement into historical movement as a means of process means must account for the laboring of its intensional modality. This is not to say that these are exteriorly different forms of movement, but they are different comprehensional designations of semiotic movement. Exchange is the fundamental, for there has to be a register of movement before the movement is activated: material movement "in" to material movement "as" is the exchange principle that all structural models of an actuality can be based. The figure-upon-figure of this principle can accelerate toward commodity exchange, desire exchange, dominance exchange: systemic exchange modules. The subject fundamentalizes this principle in regards to the "self" which is to an export vehicle (socio-, politico-, econo-), an import vehicle (eco-, philo-, psycho-) all of which are exteriorly same but intensify under the comprehensional binding: the self exchanges with itself, thus reforming it via exchange. Applying the subject to an object of labor, the subject labors for labor, and by doing so reforms, reshapes, and restructures itself. This is infinite sublimation, and infinite semiosis — or, n-1.



*actuality*

## ASYSTEMIZATION



The first order discussed in this discourse was that of an object-in being so through the events under which it is being particular. The importance of this is that it neither defines the use of, or the amount of time “as,” or: a reality that prevents stases of materials. Object’s labor, depending on the comprehension, has both itself and the entire “other” exteriority within itself. Though comprehension is a produced reflex from figuration as a shape of typified object and its particulars, we do not dismiss the degrees of detail upon magnification of a spatial position. Thus, with the fundamentals set as labor, movement and exchange in a totality which intensifies (n-1), we want to: 1. traverse the structural cusp in actuality, one wherein the subject or the abstraction is neither certain nor congruent, 2. analyze the dominance of actuality’s thresholds and decentralize the exchange parameters of democratic prohibition, and 3. introduce dynamism into all static tendency in an “as” modality be it falsifiability, contradiction, or fallibility.

A system is apposite to the figure of exchange, otherwise there would not be figurative meaning either during or post-exchange. A system, in this sense, would take the figure of a particularization, fixate its position in the depth-map, and attempt

an auto-aligning or process of accordance between shapes. This is a process of standardization that can be applied to: synthesized language transfer in either direction (dominance of, dominance from), value as a commodification premise, law as an attempt at universality. To exchange as a speculative event is placed within a “market” wherein standards are applied based on the logics of stasis against the fluctuation of the eco-

This fluctuation allusion is a common thread within the analysis of actuality both as a logical transmission for applying the open-self to the eco- and as a static figure-of-figure within fluctuation: both are figures but the latter is a figure which occurs out of the mechanic reflex threshold as a “should” tendency for the good, or of a dependence principle of the greater narrative and the self towards responsibility or aggrandizement. We find that fluctuation is a premiere focus for the praxis of discourse as it applies to asystemizing that which is stagnated. The prefixal denotation here refers to the “not” and to the “towards” : the system of which it is *not* is that of stasis, and system of which it is *towards* is that of totality, and its dynamics. “Towards” is the word by which this text implies the momentum of its figurations. Towards is a tendentially directional contention, in that it must do so *from* and *to*, thus making it a transitive descriptor. Towards contends historicism and a justification as such, transitively mediating between events of material formation; the word’s implicit movement is being used to



instigate a disruption of notional linearity from discourse. The prefix, as in (a)venue, motions a reduction “from” and directional “to.”

To asystemize is not to radicalize *per se*, but to “extend” the aperture of the exchange mechanism between total and actual. The dominance at the exchange by an abstraction of confliction (class-struggle, interpellation, alienation) necessitates this extending if there is to be a discourse that does not ostracize the current of reflexive continuity.

Considering the premise of alienation and our philo-reduction to labor unification, it is with the preemption of a liberated subject under its condition that we develop our ethics around labor: how does one stay ethical when systems are already internalized events, when we are already liberated with our own management of resistance? The image to illustrate is then a labor object as it directly pertains to a labor without standardized value and labor as an interiority of continuity: a participation in liberty by laboring though dynamic comprehensions — ashape, astructure, atruth, and asystem.

Beginning with the subject, because the subject is both the signifier and signified of a mechanically abstract actuality, how does the “self” stay ethical when they are both polling for the machine’s momentum and free for particularization? The ethics we are participating in syncretizes first and foremost, and if there is nothing to syncretize

then we will posit its contradiction, for example: the system with the asystem, the interpellation with the liberated, the actuality with the totality, the dominance with the dominance-free. This is useful both to normalize the dialectic acclimation, and to accelerate the general iteration towards a constant synthesis model. Since the subject is the exchange mechanism, the infiltration of the “exclusive” is the primary means of confliction: the abstraction re-positions the claim that the interior difference per depth map is an originality: this is to say that a depth map put forth in discourse is sold back to the subject subjectifying its intensity as a maneuver to suggest that it is an enigmatic divergence from past variants.

To exclude is to develop a margin wherein the self becomes original and the discourse becomes stagnated. The margin is a discursively proclaimed expertise on the “selves” functions, thus narrowing the prospect of potentiality and producing hyper-specified exchange mediums for commodification: the self as a commodity for the market and the market’s particulars as commodity for the self. In this, both are designing themselves for limited discourse and, ultimately, dominant discourse. The stagnation occurs from the pragmatics of use as a qualifier of certainty. To exclude the use of an object is to assume the partiality of it, which fragments the figurative total. An object that is excluded from figurative movement stagnates the discourse of subject-object univocity. An excluded self, then, extends excluded productions of labor:

that which is from “self” remains with self: politico-exclusions of creative work, socio-exclusions of cultural historicism, psycho-exclusions of non-expanding comprehensional territory.

We do not want to create a binary or solution of confliction from this analysis. Exclusion as a principle is not a labor to abandon but to excursively extend. Exclusion at the axo-exchange is a repellant: to dismiss the closing of labor as idealism (an example here of the abstraction using the radicalization of process against its prowess) confuses the exchange: a confusion emergent of abstraction that maintains phenomenological idealism, pragmatism as a use qualifier, and epistemological security.

Our first ethical asservation is that of provisional exposure of exclusion. This is an opening and allowance of divergence for all labor: a call to arms for aligning the geo-morphism of totality and the labor that is produced via “subject,” regardless of the market reflexing confusion at the axis.

Exclusion in its most extravagant form can take the figure-shape of: composition, heterogenesis, particularization, position, stance, belief, condition, function, hierarchy, biology, behavior, gender, programming, collectivity, singularity, semiotics, sequence, morphemes, catastrophe, reaction, revolution, urbanism, subjectivity, entropy, minority, syndicates, value, praxis, the nouveau, Marx, structure, asystems,

commodities, etc. Anything which is figurative can be exclusionary if amalgamated with stasis. The ethics here is to find exclusion in the event by which a comprehension is modally in-itself. To labor is inherently exchangeable and due to materiality of extensity, material is directed based on proximity. There is no implication of anti-exclusion in this perspective, only of anti-exclusion in the residual margin. To sum up the exclusionary comprehension: at the point in which an object-as-figure is identifiable by figuration, re-delineate the comprehension! Exclusion is within all thresholds and, so therefore, is ethically premiere.

Exposing a laboring around the opening of exclusion as an inherent quality of subjectification reshapes the figurative axis of exchange. Though, as it is acting as reflex and thus as “totalized” comprehension, it is then dynamically reshaping continuously based on the transmission of material from object to object (productive figuration). This micro-apertural model of a monumentality being assumed as such in the figurative is a *Droste* of continuity with a flexibly dynamic means of laboring, or moving, or exchanging, or “being.”

The logical subsequence to the figurative axis of exchange being made flexible by resisting the resistance of abstraction at the cusp is that which is towards the massification of a reshaping axis: discourse. Regardless of the advancement made in the depth mapping of a subject’s view of the

exchange mechanism, it must corroborate with the thresholds in order to maintain livelihood under the constructions of modernity. This would be the bare necessities, the points by which the subject survives and is content in its labor. Interfacing with abstractions facilitates an exchange that can so too pacify and marginalize towards exclusionary development. We do not suggest opposition of abstraction, for it is exteriorly same and, therefore, is a fundamental premise. What we suggest, again, is a syncretism of using the apparatuses within the mechanism to achieve the labor which generates contentment. Therefore, in using the apparatuses of abstraction, ethical discourse is imperative.

Dominance within discourse is a more militant tactic in comparison to the subversions of exclusion. We are defining discourse as any exchange of semiosis; exclusive semiosis is of course discursive dominance but we are making the distinction out of a need for the ecobasis of mapping to divest alienation. Dominance and alienation are as close to causal arrangements as we will ascribe. The two questions that explicate the correlation between dominance and alienation are:

1. Is dominance a trait of materiality as resistance is?
2. Does dominance remove, inject, or transfix in order to alienate the subjection?

Dominance is a descension from multitude: a reductive process that particularizes strategy, or delays production to apprehend position. In this sense, dominance as a subject is concerned with controlling the movement of materials based on review of auto-mapping and on the discursive exchange in which another subject signifies their mapping; this can include psycho- or socio-programming, taxonomic biomass, politico-submissiveness, econo-class states, eco-ethnology, genetical autosomals, majorization of quanta, densification of material per particularization, and so on. Further, it can mean controlling the means of production, cultural arbitrating by the middle-class intelligentsia, hegemony of the value system, subjugation of class over another class, physical imperialism and cultural appropriation, dichotomous gendering and heteronormativity, educational systems, history as a dialectical account for the causal “behavioralism” of the current, and the simple use of language for its inflexible semantic drift, progress or shift in density of meaning. The sheer amount of dominance predicates its intensity within totality, advenient to figuration.

It is important to clarify, out of a fear that we have not, that figurations are to be analyzed as quanta, as animals, as naturally occurring objects of labor. We will stress the aspect of reflexion and its productional direction, but merely in the same way that the atomization is the production of material formation (physical reality), the ant-

ification is the production of material formation (the hill), the humanization is the production of material formation (parturition), the terra-fication is the production of material formation (planetary assembling), and so on. Figuration is a labor mechanism, though is a sensitive topic for most because of its Cartesian complexity. However, the question of dominance being natural to the geomorphism is logically correct with the dominance of mechanic figuration.

As we put forth, dominance as a labor structure alienates the subject. Alienation, the meaning of which we are directly referring to the *entfremdung* sense of the word, is a lateralization of labor as a direct result of affect: a transitory sensation that, when figurative, can occupy the proximal associations of arranged figures of labor. For a subject to be alienated, a prevention of a mapping of labor has to be instilled in the subject who is conscious, or figuratively figurative by means of idealism. Our depiction of an object-oriented materiality is erected from a unification of labor as the irreducible. For a subject to labor under assertions that their primal laboring and their figurative laboring are dyadic is a stemming of alienation, though the complexity of alienation (or any structure) is too multiversal to root in a singular.

Thus, we have two case structures (dominance and alienation) and our conciliator, discourse. Discourse does not require semiosis, semantics or

subjectivity to transmit. The covalence of materials moving and organizing spatially is a form of discourse, in that there are at least two singulars that stratify. The subject discourses with proximal or networked subjects and it intra-discourses, both of which can fascinate dominance. The socio-transitive of communication is an incredibly networked labor, for it requires formulation of semiotic reduction of the depth maps. However, we are not pinning discourse to communication. With intra-discourse, regardless of the dialogue or figurative re-emulation of event maps, we posit the fluctuation of material diffusion in the object of labor that subjectifies and the intensity and extensity that comes with it to be formatively discursive. This we are assigning to the sensation object, wherein the affect of the object occurs based on the equipotential force reshaping the interior and exterior of an object: the unconscious being a material exchange mechanism of stored figuration as it proximally labors continuously while engaged in a formational procurance and the collective unconscious being materials that covalently sensationalize in the exchange mechanisms of the particularize. Though these are simplifications, we offer them to expand the prowess of dominance.

Discourse is then a simultaneous occurrence of labor. Dominance, being an ulterior object for strategic re-arranging, can then easily embody itself into discourse. Discursive dominance conditions the recipient of the exchange, alters



its mapping in a way that causes figurative congruence of otherwise divergent associations, and marginalizes the subject's "self," which both subjugates the subject to fall under order and limits the scope of labor it feels it can partake. This is the definition of alienation. Our second ethical asservation is that of dominance-free discourse.

Dominance-free discourse, much like dynamicizing exclusion, does not extricate dominance as an object of totality, but rather reshapes the figure-as of discourse to be discordant with dominance. This is a means by which to equalize figurational discourse, much like the equalization of totalistic discourse.

If the subject internalizes thresholds of abstract mechanisms and, by virtue of the fact, enable their function, then having that exchange extricated from dominance is ethically necessary for labor that is towards totality. To asystemize means to accelerate a heteromorphic serosity of shape and use, and when applied to discourse, this means that dominance must be, in all situations of such in modality "as," re-comprehensioned to delineate a tolerance of divergence.

The first ethical remark deals with opening figures, and the second deals with extricating the dominance from discourse of those open figures, or in a phrase: open discourse. The first is a preparation of the material, and the second is a preparation of the exteriorization of the material.

What we need, then, for our final remark on ethical asystemization is an internalization device of open discourse: praxis. Thus, our asystemization axiom reads:

open discourse as praxis.

As an internalization device, we are not suggesting a separative gesture between what is within and without during a given event: discourse is very much a reciprocal event, as is open material (which both is and can be). We are attempting to disengage all figures from their stasis (even stasis from its stasis) and to do so requires an ethical retention. So if materials (object, figures, structures, systems) are open, and the discourse exercised is proliferated by the divergent multiplicity allowed by that openness (without the incessancy of dominance, and sediment of congruency), then praxis would be the figurative embodiment by a figure-object of labor “in” an object of labor intensifying continuously, reshaping that embodiment as not only purveyance of a nouveau, but also as multi-subject with multiple interiors, extensities, and particularizations. In this sense, we are dealing with two aspects to praxis as an embodiment device: 1. subject as farrago, and 2. subject within post-convention.

The first aspect regards the amplification of difference, the continuous regeneration of identity, and the multiple intersectionalities of sensational occurrence. As we have been discussing and

stressing throughout this discourse, the labor operative that replaces exterior difference is that of reflexivity; with this, there is interior difference and then labor between exterior functions that is duplicative in multiple directions. This impugns this purest causal argument, opting for one based in a simultaneity of univocal occurrence as small interior difference, or nested looping. With this, there is less a need to develop a language for recurrence as positivism, and more independent movement: the small semiotic gesture.

This reflexivity, as it is awry in the psychism of material, is what can allow for meaning, in that the smallest gesture can precipitate auxiliary manifestations of material spatial positions. This is how the socio-, politico-, psycho-, philo-, econo-, and eco- develop via the axis of exchange during subjectification. Just as the whole of systemics is comprehended by the semiosis of depth mapping (reflexing the representation of event-figures), the subject bares a responsibility for its participation within a system and, by that, for the machine against which it is immensely pressurized. If there is asystemization, then there are systems, which is both fortunate and unfortunate. This propels a responsibly engine that we are transcribing as an ethics: to open materials for discourse! However, how are those materials to be open and discourse not to be dominated by the “original” or the “outsider” or the “archetypal self” if the subject is modally static “as” itself? That would imply a dominance of subject, and if reflexion

is the exchange mechanism for subject-transfer, then transmittance would include dominance. If a laborer labors upon the formation of material as an exclusive being then the provisional exposure of object exclusion becomes unethical and bait for abstraction to resystemize. The subject as asystem, then, is one that is not a correlational whole of historical behaviorism, but is a continuously reshaping exchange mechanism with multiple subjects, each with experiential mapping and wayfindings of desire, consciousness, aspiration and speculation. Relativity is diasporic and reflexively interior based on continuous difference. The subject as object of labor is a farrago of endless change, alternation, and contradiction: an asystem.

The second aspect refers to a post-convention, and consequently, a convention. This is more identifiable as the embodiment of praxis. With the subject as farrago, we have embodiment of openness and of freedom from dominance, namely the “self.” This is carried out via the comprehensional use of the “as” function, who’s figurative function interiorizing dynamism is materially same. This labor-in as labor-as flexibility transmogrifies the alienation structure into a labor-towards, a modality with dynamic object and subject asystematically. This embodiment is towards the acute affect of the confusion at the cusp of structural divide, mechanic dominance at the thresholds of abstraction, and of the fascism within which epistemology idealizes the purity of

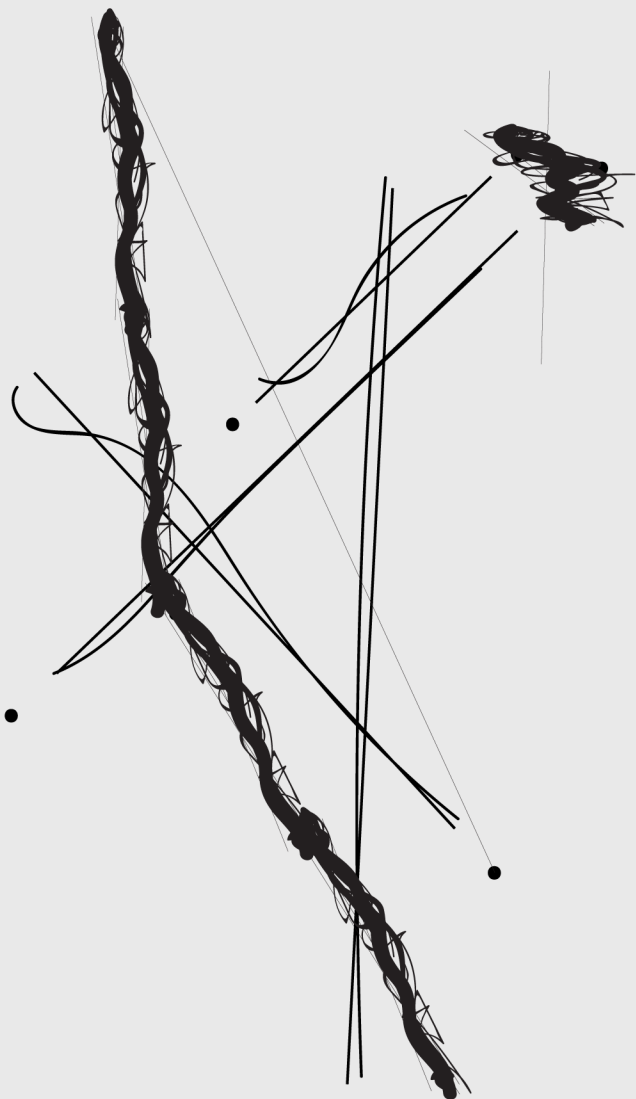
subject and projects and extends as such. These are the conventions that the second aspect to our praxis pertains. These conventions are obscurers of the murmur for “towards.” They economize the subject, fixate the figure, and interpellate the mechanisms that have the semiotic capacities to subjectify farragoically.

The post-conventional concept skews its historical meaning, for we do not mean for it be a correlation between moral reasoning and developmental staging, but rather a direct response to the individual as distinct from the abstractions (socio-, politico-, etc.). In our sense, the subject who propagates the abstractions, is not bound to the stasis of their historicism. In fact, the ethical subject revolts against the subject that exchanges with them.

The prefixal denotation refers to the mapping which took place to traverse the subject towards a totality, where figures are movement “in.” The subject as farrago post-conventionally refers to the conventions as a divergent praxis. This adjacency creates further openings of material and extends a discourse that can relate intra-temporally to that which is dominant, and then displace in a diversity of form.

Ethically, we are dealing with a materialism that can remechanize the machine which is impertinent to the fluctuation and movement of semiosis. An object of labor’s shape does not stop

for the machine, and with an ethical axiom that, even of its pyramidal self, subsumes its divisions, reading as univocal and less a triadic process. It is an ethics of simultaneity: there is the reshaping of a material, a discourse to extend a material and praxis and a praxis which intends a material and discourse. Thus, we have a continuously *nouveau* formation with use that can only be defined by the event of its occurrence: a formation of use can be extended only so long before the materials and situation bend it into something entirely new. Something entirely undefined.



*asystemization*

*INTENSION RE-  
DUCTION PRO-  
DUCTION AND  
MEDIATION*



## *Discourse Two*



s previously discussed, to delineate comprehension is a very multiplicative function which is both “done,” as in figuratively carried out, and being done, as in materials forming and reforming by means of a unified labor. The comprehension logic reflexes from the total object and is thus an incredibly flexible definer of use, object, shape and reason. Meaning and non-meaning can be normalized and compacted; the masses and the single particular can be indistinguishable in manifest; the real can be localized within the figurative, and visa-versa; the universal and the nominal can bend so extremely into the other that they their confliction dissolves. However, the argument of a territorial multiplex of egalitarian formations is not enough for dispelling actualities as dominance-rilled intensity being acceptable, because territory in that case would be very natural.

Discourse two continues the more enigmatic concepts of discourse one — the linearity of discourse, structural cusp, historicization, figurative momentum, and asystems of labor — and instead of discussing their vectorial shape,

we begin to discuss the array intensity pertaining to a demarcated event comprehension: the interior of a scalar boundary is iteratively performing the same event, thus nesting comprehension. This we are viewing a causal necessity for figurative extensity with laborious objects: if there is interiority who's topological nesting is both modular and continuous, then the "use" and figuratively exterior events to a comprehension are inherent within each comprehension heteromorphically. The interiority of comprehension tensorally builds, then, the relations needed for comprehensional logic to assess the figurative nature of scalar to scalar based object compaction.

To explicate this "array" of intensity, we use two modes by which directionality of depth can be explained: reduction and production. Reduction can be interpreted with the same logical perspective as actuality: a labor structure which attempts to find the reasoning differentially. Reduction of comprehensional interiority deconstructs the internal systemics of a comprehension as they relate to the use of the comprehension (pragmatics), to other comprehensions (phenomenologies), to the fixed and dynamic figurations within (psycho-materialism) and to the fixed and dynamic figurations of others (socio-materialism). To

reduce is to derive, or segment via difference; therefore, reduction is a means by which the aforementioned intensities of a comprehension can integrate, interpret, and, ultimately, interpellate systemically against one another in regards to exteriority. As one can visualize, this aspect of the array is a “nested” construct, with the same attempt at program-decipher taking place upon each comprehensional viewpoint throughout reduction. This brings about a sort of differentially-driven rat race, that, as we explored regarding actuality, creates labors of dominance which coalesce into economies of hegemony, semiotics of preemption and causal meta-experiences of narrow strands in dialectic accomplishment/fluctuation. Thus reduction is less about the culture of the relational interiority, but more about the non-culture, or, the singular. Thus, with reduction comes an attempt at concept of “originality” which is materially same to “exclusion,” which is regarded when actually applied to culture as being closed objects that are independent of the equality of form. Put another way: because reduction is the minimizing modulation of a comprehensional perspective that claims that a formation is fixed and the comprehension is solely responsible for it, then when applying that to the culture which is egalitarian by nature, schismatic retrograde occurs, who’s difference instills an affect of

repetition with anterior comprehensions.

The other mode of intension is that of production, which can be regarded with the same perspective as totality, in that there is no speculative impulse of the comprehensional event. Topologically considered, in relation to the continuous nesting or subspacially conical reduction, production of interiority takes into consideration less the embedded properties of intension, and more the interrelation momentum of deaggregated homeomorphism. By this, it is meant that because of the dynamic instability of a comprehension, there are continuous interior relationships being formed with new materials who are operating less from a place of introversion, and more out of the exterior property of their particularization per event. The homeomorphic element derives out of the innate contradictory nature of comprehensions: they are at once open and closed, or in our argumental voice, materially total and figuratively total. Production, coming from a place of realism, or where both figurative objects and total objects are considered in argument regarding discourse, is not modally active unless it is both open and closed to that which is with the boundary assessment: thus a reasoning for the “intensity” of interiors. Production of intense heteromorphism is simply described herein as this: within the comprehensional structure —

either fixed from figurative absolutism (materials fill the boundary, thus making the material define the object, or semiosis as boundary shape is signifier, i.e. plate, 30 year old human, gothic architecture, “hysteria,” or “new music”) or dynamic with total movement of material (materials of a comprehension move multi-directionally and therefore the shifting of shape is dynamic, or semiosis of object as unstable and non-congruent with itself, or inherent contradiction, i.e. discourse, self, history, apperception, science) — there is movement of comprehensions (intensions) that are operating under the participatory notions of exteriority, and the morphic micro-events that occur change the comprehensions of which they are are the interiority. Therefore, there cannot be quixotic absolutism of form, shape or specificity. This concept of intensional “production” as being, as opposed to a reductionist shaping of internal object’s interiority, a collaborative interiority whose internal objects are exterior and shifting shape allows for the comprehension to be 1. continuous in regards to its “difference,” towards changing its shape but also 2. continuous in regards to that being undone with the productionary applications.

The third consideration of interior labor is that of the spacial movement of the objects either

reductively or productively: mediation. Exploring mediation will be done as labor was applied to object, or asystemization was applied to actuality. Mediation takes the horizontalization of production and the subspace of reduction, and normalizes the entirety of that argument: instead, what mediation does is rationalize the movement of interiors alongside all comprehensions and their intensions. The medium, or mechanism of traversal, is the micro-labor base for the superstructural multiplex for which it mediates. Thus, the velocity, the direction, the intensity is all of the mediation. This ultimately sets the argument up for our third discourse on Exteriority, because the mediation of intensions is the object-to-object totality is the foundation of exchange principles dominant in for external discourse, as well principles of entropic distribution giving way to the socio/psycho climates of a economy of figurative and nonfigurative laborers.





## REDUCTION



Objects deriving shape from their labor, and from the labor of objects as a whole, have a modal recourse for attempting to 1. pragmaticize the figure “as,” and 2. denote a law of continuity within, from the aperture of the object towards a total. These are the modalities of a logic that we find to be of use when approaching the complexities of the material domains within which materials move, objects labor, and labor reflexes. However, we state clearly in our discourse that this logic subsumes all subdivision of figurative analysis within a univocity of materialization: a paralogical approach then. The para- refers to both the logics of the ordering, and the aside logics of anti-ordering. There is little need for a separative approach, for the logic is unified within its total movement.

The indirection of this paralogic is due namely to a subject laboring it as figuration: to discuss non-figure via figure is a schism that relativism, objectivism, nominalism, etc. cannot descend. This results from the idealism that binds the subject to the figure of itself (projection), to the figure of a stasis (introjection), and to the figure of a total: accordingly, the rest is supervenient. However, we will continue our discourse regardless of metaphysical confliction in the superstructural stagnation ethically, with open discourse as praxis.

The aperture just mentioned refers to a perspective axis of totality within the object. Using figures, we structure formation into semiotics. However, without figures we labor on a spatiotemporal extension that is an  $n-1$  event: the univocal. The modality “as” being of this structuring approach is a comprehension: a pragmatic parametric pertaining to divisional use value between forces. This analysis is one that can, per event, map the model by its subdivisions: object, figure, structure, system, machine. Approaching it in this way is vectorial, produced from the figurative production mechanisms at the exchange axis. Whether there is depth to an object is hardly definable other than to denote further comprehension, until enough structure is presented for a world-view. The modality “in” directly refers to the intension logics of an object and its free association with totality. The intension includes the particularization labor of objects that cumulatively particularize the event of an occurrence. They are total in that without exterior difference, the object’s particularization should reflex totally based on sensational force intensified and extensified. However, we also develop within the figurative comprehension for hyper-specified difference with boundaries placed on dynamism. These two models of modal recourse within intensionality are the reduction model and production model.

The reduction model is exhaustive in its intraconnectivity of total. For instance, the comprehension of a sound is an immediacy, a fleet,

and a divergently temporal shape continuously moving until its materials stretch too far from their aggregation, losing their constitution. The reduction of sound, though, takes each event-figure and traces the nested material's array densities: the sound as it forms, pressurizes, implies, collides, approximates, intends, and dialectally fluctuates. This means that within a comprehension, there is labor that is not bound to the comprehension, but is a partition of its operative — this labor is comprehensional, and within that comprehension is labor, and so on. The result is that objects of labor are reducible to a syncretism of the total, all difference occurring internally and being of substantial diversification. The sound is both itself and all that it is not comprehensionally. This is an accelerator of our ethical model: that which is, in reduction, does not exclude. Therefore, figuration of exclusion interiorizes its openness and dominance interiorizes its own liberation. This too means that the reverse is true, in that the subject that is asystemizing its introjection continues interiorizing its introjection.

To reduce refers less to the shape of the particularizer, then, and more to the shape of the particulars within the comprehensional shape regarded, but necessitates both; reduction models itself on total responsibility. The intension of the one reflexes the critique of the one as the whole. To compartmentalize without reducing past originality is a tangency of perpendicularization: to assert that the occurrence connects only at the

given spatiotemporal localization dominates the residual movement of labor.

With this responsibility, we are positing that any action of figurative comprehension inherits the action of the total, and thus inherits the sameness of the exterior indifference within the interior of a comprehension. What then is the interior difference in relation to that sameness?

The aim here is to allow depth to an ethics of singulars: vectorials in nested array formations, calling upon the particular sequence of total per event-based action. The sameness of interior reduction does not constitute formation sameness, but rather non-oppositional sameness. Object's labor is not in opposition, but in synthesis. Materially, there is no tangency inherent: there is no singular connect on one plane. To remove the secondary notion of reaction leaves action and synthesis, which are not separatist acclimations. Action is a comprehension that either reduces or produces a sequential event, thus accounting for our purest causality. However, to stop there would dominate the regeneration of revolutionary shape. This type of tangency must also reduce to a minima of the extrema: the extrema of a laborious synthesis, and the minima at the base past an axis of exchange in a hyperbolic continuum.

Thus, we confront the notion of the minima and the maxima with labor as a reduction being the extrema envisaging an intersection for the

two polarities. The minima is the abstraction with the maxima as the institutionalization; the minima is the commodity and the maxima is its market; the minima is the self and the maxima is the population. The extrema, reducible to those dyadics, does not end at that set, but continues back into itself: labor changes the shape of labor. Reduction in the continuity of labor appears obsolete, though it is the inflection by which the extension and intension meet, undulating amid contradiction to synthesize the static separatives. Asystemization via reduction is perhaps the most revelatory and difficult analysis: it is a militant defense system for the adequation of the materials in all structural aggregation.

Begin with the maxima, descend past the comprehension that is the hermeneutic exchange axis, continue into the minima and strangely loop back into the contiguous event: a labor of reduction. However, the objective is to opacify this obvious feedback: to account for the expanse of non-formal causality, to have a figurative tangency transverse in the bending of minima and maxima, and to have that which is within be that which is without — same without opposition with pure difference as a literal reality of materialization.

Let us pull back and attend to the subject as physicality. The human is subjectively pensive: momentum of self is inherently reductive as the depth of a map intends the total, actuates a bend, and captures itself. This auto-spectacle is a matter

of transfixion which narrowfies the multi-tasking as it is observed. Reduction is not a fabrication for the purport of ethical necessity. The figurative capacity does register the degrees by which something is, purely. This is an unfastidious relational inheritance of auto-mapping. For example, the large schism of marginalization of human-type in the boundaries of a figurative commonwealth as those types pertain to the commonwealth-as-type is a reductive registering of the auto-mapping against the material spatio-depth. The reduction occurs in the map of types against the event of material. There is divergence! The issue revolves around the machi-maximas of abstracted thresholds that are fluctuating the subject's exchange mechanisms to register this divergence under the mapping categorical of negative. The maxima as global and the minima as local alienates the labor of the populace: arrangement is only felt if the subject reduces to itself in a forced congruence towards mechanic positivity.

The schismatic reduction of the marginalized type has the subject:

1. introject the mapping language, which nullifies responsibility
2. project the mapping language, which nullifies responsibility in order to expose apperceived divergence as conjecture
3. assume that the total is inherently

oppositional based on the polarity of mechanic language — one that is only facilitated by the reflexion of abstraction

4. not only fixate materials from figure to figure as arrangement, but minimize the self into its own separate — one that perhaps attempts to camaraderize within the commonwealth, but is alienated out of typifying the mapping out of a machi-maximized negation of divergence by divergently instating fixation atop movement

With this, reduction is not a means to unify language, figure or object; it is a process of discrimination. Semi-reduction considers the local relational antecedent, exchanges the figure of such, and then lapses the minima at the “self,” able to allocate responsibility elsewhere. This is dominant reduction.

Ethical reduction, on the other hand, intends the opacification of marginalized type, and extends causality past any regard of emulated tangency. In the scenario of the typified human in a typified commonwealth, to opacify the figuratively congruent clarity of the feedback loop (a maxima into an exchange, towards a minima, back at the maxima), we imply a figurative materiality to the categorical imperative: to ethically reduce implies that an extension of comprehensions is interior to that comprehension. The opacity occurs at the cusp of divisional lineation, obscuring and ultimately subsuming subdivision. The typified human is then typified by action and synthesis:

if responsibility of figurative institutionalization is unified then the fascism of the outsider is imperatively opened by the intra-viaduct of transversing 1. identity, 2. shape recognition, 3. the interior extrema, and 4. comprehension as a boundary.

Reduction should, then, not be visualized when mapped as a downward hierarchy, but as an outward reach on a equi-plane with reflexive bends at any point that exclusion occurs. Reduction is a labor: it placates exhaustion, accident, abandonment, misgiving. This labor is the material realization of the heteromorphism of materials. As an event passes, it is figured; this does not give primacy to the event, but notes difference between the two materials as they are interiorly towards one another. The figure as a material is reduced into a location upon which the subsequent figure is amalgamated.

Reduction in the non-figurative analysis is occurrent via the heteromorphism of materials. This is an entropic principle in the systemics of groupings and the radicalization that undertakes with the exposure of a ashape. We cannot stress enough the importance that reduction serves to the extension of figurative ideation, and the stagnation that occurs when not allowing the figure “of” to be its figure “as” entropically. Figures are heteromorphic as they are bent back into the “mouth” of the subsequence. The pre-sequence is nested within materially as figure-in of the figure-



as. Reduction then assures that which is “in” is only “as” the “in”; logically, this is due to that which is within being the materialization that is occurrent. This is the “blame” system, but reflexively is derogatory, deflationary and stagnates because the blame will ultimately be on the total, inclusive of the self which congrues without the self. Stated simply: reducing can remove comprehension from the interior semiotically, but by reducing ultimately includes that which is excluded.

Language is a prime example of this. Language cannot assert what is meant, regardless of totality existing within the map that the language is drawn from, the maps of which the language is drawn onto, and the map of the total event that is without the implication of idealism. To explicate a depth map in actuality means to deconstruct that which is not being said. This is a ploy of dominance. Regardless of this being a nominal synthesis, reduction will be all inclusive regardless of meaning, opinion or territory of entropic designation.

Another example is an education system, or more specifically, an institution within one. The students of the body act as the comprehension axis, with the histories of academia being the maxima and the plastering of maxima on to the interior wall of the student depth map is the minima. The minima here is ever reducible, as it can continue to correlate, transmogrify, disrupt, and influx the map consciously. It also

reduces regardless of envisaging the map based on self, in that the academia alters the shape of the map, causes extrusional ashaping, and spawns new densities entropically. These are not adversary occurrences, though are unified under the comprehensional delineation accrued by the subject-in-itself. The reduction model here is necessary when applying ethics within an institution; if the student exchanges and maps reductively as the student-as, then reduction will lead to the self dominating the information. This is, in part, what the institution wants, being of a socio-, politico-, and econo- standardization. Reducing maxima to minima under the notion of open discourse as praxis, then, would put the maxima on a complanate field. The tilt of the educational systemics in an actuality procures dominance, and is therefore anti-asystemic.

Reduction is both a tool of dissemination and an occurrence of either oppositional exclusion or synthesized inclusion. The excluded human is only excluded based on the exchange mechanism that reduces the maxima of apperceived difference to a narrow stasis of the self-as with the addition of that which is assessed as a figure divergently altering ideally that which is being divergently altered.

There must be a reduction at the opening of materials, the discursive exchange, and at the praxis of internalization. To reduce materials until they are open disseminates closure of

comprehension: though a material can be shaped-per-event its interiority is that of the whole. To reduce discourse until it is dominance-free disseminates and decentralizes that which is being mapped, reducing praxis to where it is post-conventionally self-farragoic, thus allowing for the mapping to be done with continuous divergence.

Consider creative labor: an active synthesis of reductions demanding work to extend, asystemizing what we have inherited from the mapping of a selfish domain (in its stasis). When laboring, there will be transience with the connectivity of figure-to-object; this is the rising assertion of the virtual, the simulacrum, and other polemical cells of actuality as register when placed against the heteromorphism of materialism. In this sense (in reference to the internal machine of materialism), the reduction to the “other” is a tragedy. Labor as an event does not only unify objects, but it engages an oblique aid to the tendering of that unification. The “other” in this case is reducible, and the tendering therefore is reduced as well into that multiplicity. Creative labor, as it is carried out, seeks to remove the other, as well as the self as non-other, and instead work to allow both multiples in constant access and correlation. However, what we want to continue to contend with this open association is that of the ethics behind this exchange. Though materials are open, including self and other, reduction must continue discourse and praxis, accelerating towards a flexible depth map.

“Creative” here implies a need for arrangement; though we will discuss production-based arrangement subsequently, we will assert firstly the laboring of the total register as a creative labor. To will upon movement of materials and for materials to will upon the subject is a realism. Creative merely means, in the figurative sense, that the denotation of a boundary necessitates the opening of that boundary, or the reduction to alternative within that boundary. Thus the act, the object, the event are not the “blame” in the reduction: the staunch dismissal of application is the schema for the conflation of the physical and metaphysical. Death and the drive to carry it forth by force, sex and the libido which is abused, civil injustice and its unrest, capitalism and its false consciousnesses: these are particularizations regarding the inability to reduce ethically, or to map flexibly. These are divergencies of material reality that are carried forth out of an expectance of congruency.

Thus, creative labor as reductive is about laboring to opacify and dilute the certainty of narrow reduction, which ends at the self and its localizations. Reduction in the total sense is a regard of pacifism: that which is with will always be within but to open discourse and instill with praxis is a means to disengage the fascist which controls and fixates towards actualized congruency. Opposition is a logic that neither progresses the multiplicative tendency of subject-to-object reduction capacities, nor challenges

introjection, for as value is standardized and projected, the contention of such only dialectically stagnates the remainder. Value in creative labor is self-designated: auto-value. The market in creative labor is self-designated: para-market.

Subjects resist that which they do not have the language for, or resist that which have been given language to use against. This spectacle of the analysis mechanism of the general forces reduction into a standard. Auto-valuing challenges, then, the language application as a certainty of meaning. Further, the market render of “how to” is artillery for faux-artifice: to generate the “other” as symbol thus creates a sense of falseness. The reductive conclusion is one that denounces the false as a totally true falseness unless falseness is the entirety of register: though, for there is the one, the univocity, the singular, the ultimate reductive saturation, there is a non-falseness.

The spectacle that reduces the reduction of both subjective figuration and, thus, material complexity of design (creative labor) to reduce geo-morphically, is alive in the interpellation of the multitude. We do not intend to give form and structure to the spectacle, but ultimately it resides in shapes of the figure-ins, stagnating figure-as. In this sense, reduction is closest in relation to that of thinking: epistemological action of synthesis. Further, the thinking as a reductionist reality is then given a spectacle, a figure-as for thinking, which is institutionalized,

thus narrowing the reduction capacity. Implying ethics into a continuum with a fixated gaze is a challenge for the subject, and therefore complex for the group. We are analyzing a discursively open “thinking” wherein development is derived from the insertion of praxis based logics that view the mapping of the subject-as-itself to be 1. heteromorphic, 2. continuous, 3. of pure difference, and 4. divergent from map to map. Thinking, as a reductive mechanism, does not have to hegemonize its nested intension.

The object labors out of the laboring of object. This prelusive laboring is interior to the object laboring, nested in the confines of materiality that has inter-mechanics. The maxima of the prelusive is exchanged via the axis to reduce to a minima, on the cusp of a speculative maxima: a mapping correlation wherein horizontalization both allows for will and pacifistic leveling of the reciprocity in open discourse and open praxis. The subject in this regard is not one, but a continuous integrity of difference. This is materially occurrent but is only figuratively occurrent upon an ethical call of asystems. The maxima and the minima disseminate into an extrema of labor: reducing in a strange loop that neither gives certainty to form, nor congruence to the spatiotemporal reference. Bend the map; dynamicize the subject; reduce to total.



*reduction*

## PRODUCTION



As the reflex of figuration occurs, the scope of total is demonstrative through the reduction of process. Intensions of an object have developed roots that are continuous, challenging the notion of conclusion. This allows for the liberation of identity, stasis, external difference, and, perhaps most importantly, the means of production. What occurs then is an excess of information: accelerated due to the lack of threshold bearings on abstraction. To reduce past the point of closure — typically the self as it applies to a minima polarizing the extrema — means to free information as open materials. It also means that the argument, the dialectic discourse, and the oppositional prowess of originality against its other is applied to a continuous reshaping of difference, thus causing the “debate” to be polemically selfish in its own static epistemology. Fortunately, that which is reduced discursively applies to extra- and intra-discourse, subsequently causing sensational affect to the internal map of personhood: a process of praxis wherein the discourse around open objects on an ever-changing depth shape that, by definition, has to be reemitted into the analyzer, causing a non-quixotic tendency of informational relationship.

What exists at the cusp of an event-to-event sequence is non-discreet. If total is in the object,



then where does law resonate? If the pacifism of reduction is non-oppositional, how does one possess order? What we are drawing attention to is the authoritarian inflexibility that is not just in the right over left; in the unconscious over the conscious; in the predator over the prey; in the commodity over its consumer; in the merciless over the empathetic; or in the organic and its destroyer. Though that is important to wield, the *vice-versa* is our target: to develop an alliance is to figuratively rebel against the self. The self as a subject of figure is in constant labor, both in the comprehension and the intension; this logic, then, assures the alienation of the subject, for the internal opposition is a labor against the labor. Thus we will ask these questions to probe policy in a surplus register without structural cusp:

1. What happens to a single capitalist in a socialist, syndicalist, or anarchistic register?

2. Can an “outsider” survive amongst “outsiders”? Is any -cidal mechanism ethically allowed if the universality of law is an internalization?

3. Further, if there is a massified asystemizational directive and a subject maintains opposition to being non-oppositional (resulting perhaps in a death act), then how does an asystems deal with the consequence asystematically?

With our ethical materialism, we leave the means of production up to the individual. However, the *vice versa* is as much true, in that we leave

the individual up to the means of production. In this sense, culture is the way by which to create figuratively static liberation: the alliance of taste and control of the means of production necessitates the design of a static liberation in the liberal register. Culture here refers to a subject-to-subject unification on the grounds of stasis. With question one, the culture is the register of a radical left. Whether the radical left is within the asystem or not, it is ultimately so in order to challenge the legitimacy of the elite in a hierarchical structure, thus in opposition “to” comes inclusions “of.” This type of linearity in discourse leaves room for a murmur due to a voice not being allowed to equalize. The culture then, via the contingency of reduction, is not an outcast mechanism, but an output mechanism. Thus, the -cidal incursion is materially non-residual, which forces an intensive divergence in the figure of labor as a production model. To kill, or accelerate the shape of subject past its intensity of labor mechanism, is a labor that preempts labor, thus 1. closing material 2. stagnating discourse in a dominance of the slaughterer over the slaughtered, and 3. instills the figure of magnitudinous opposition into the depth maps, which in turn translate into dominant discourse. This is the instigation of the recursion into our ethics.

Thus, we want to specify the role of asystemization: there is no *mathethis universalis* that applies to the thresholds of abstraction. Asystems is not the corrective vehicle, but the praxis vehicle. It

is, in one, a therapy to labor within divergence, a model to produce without restraint, and a process to reduce by means of a continuum. In asystems, the pathic, the -cidal, and the opposition are the explicit symbols of system. However, with asystemization, systems are materials of interiority and therefore natural reductions of the order of depth. The action is then built through the opposition, a la the industrial prototype as the industrial standard. The farrago of a means of production that internalizes all opposition with a sense of responsibly 1. opens the output to productions situationally inclusive, and 2. produces enough means of production devices to not compromise on authoritarian control. In the open material register, and in the accelerational position of information as “free,” the *vice versa* accounts for the production to reduce back to the means: all that is can be reduced to labor, and all that labors can be reduced to all that is.

Reduction and production should be indistinguishable in exterior analysis: both are processes that occur geo-morphically, both are the means by which to generate connective mapping of figures, and both are means by which to get to total from an object of labor. Reduction is a means of producing outcome by way of recognizing, exposing and accelerating the minima within the maxima: reduction produces. Production, on the other hand, produces the reduced minimas into maximas. These are simultaneous: by virtue of extensity and intensity, they are concurrently

operative as multiplicative. To think of it another way, reinstate the apertural axis for exchanging the partial-extremas. The minima are occurrent as a labor-as-itself, in-itself a laboring whole, and intensionally for labor. The minima can be delineated to form a comprehension but that which is within a comprehension causes the potentiality of that comprehension to be any of which its densities can be. So, the comprehension, with arrays that can be reduced, are as themselves, totals be definition of its interior access of total. Producing the lineation, however, is purely comprehensional. It is within the comprehension that reduction and production occur, and it is via the exchange axis that the maxima as a density is produced.

Labor and its relationship to production is entirely aligned as a unified speculative. The laboring mechanism as it is a figure-as is mapped congruently with production. We do not want to continue this quixotism, and instead allow for production to be a non-byproduct of labor: production is the interiority of labor, not a congruent commodification of labor. Reduction is less congruent with the mapping of labor, regardless of its necessity by definition of sameness with production; labor and production are, all in all, the image of labor.

To produce is to both create the shape of and, based on our revolutionary model, change the shape of an object of labor. Applied to the educational model,

producing is both the production of the “student,” as well as the student’s production of the “work,” thus making the production both the work, and the work. The axis can be that of the “standardization of student,” the subject-in-itself, or anything by which the intension of the institution inlays the intension of the subject figuratively. To compose this analysis to include the material realism that has the proximal materiality nexus covalently without the idealism of formation is prelusive to the speculative tendency of educational praxis. Producing academia in an asystem would then have the student’s transposition of reduction and production be nominalized: flow is in the opposing direction of conventional current, simultaneously.

Laboring, in this sense, assures a multiplicity to occur spatiotemporally: to create temporary work that is both discursive and praxised by the nature of figuring the work as-itself. Production tends to the the applicational extension of interiority. That labor is perforce due to material movement results in the production occurring by nature of differential structures of that interior; to produce is not a fortuitous action-in-itself, but defining the stasis of shape and alloying flux with a figure of a shape produces a tychistic argument. This is a figuration of production, which neither negates its reality, nor aligns it congruently with material occurrence. Thus, the production of interior indeterminacy is only so with a certainty of structural confinement of materials and their operatives.

Labor and exchange as a production/reduction event repeats continuously with movement altering shape differentially thus allowing for both total uncertainty, and total determination: evolutionary cosmology is less a means to denote the current and more a generalization of the tendencies of material. Applying this contradictory syncretism to our labor model implies that the laborer is inherently flexible: the will, the control, the implication, the wage, the momentum. Based on the accidental, yet totalistically occurrent material reality, reduction and production's inverse proportionality generates a total of each.

The production of formation can occur systemically, structurally, mechanically; comprehensionally, intensionally, extensionally; as a mediation, as a asystemization, as a figuration; reflexively, introjectively, projectively. Production is a universal subset of material moving. Providing the correct consideration of the sequencing occurring via production "towards" maxima via exchange mechanisms, abstracting, and thresholding is the utility under which alienation can be circumscribed as an interior remnant of interiorization that both produces and reduces "in," but more importantly "as," though less the ethical extrusion and more the ethical conditioning. The exchange that one must do to produce follows the argument of minima to maxima. Regardless of abstracted intention, this will occur. Abstracting the axis assures the resistance of collective attitude, thus pressuring the production comprehension drawn to be that

of a value assessment. This resistance is the threshold of any one abstraction both quantifying and qualifying work: labor value of the general production. In a capitalist regard, this refers to the work time and the qualification of the work done in that time. If this resistance succeeds, it can subjugate the agency projected onto the axis by the collective attitude, supplanting it with an alienation, all from with the producer. Capitalism, in this sense, works because it is understood and respected because of contradictions between the laborer and the surplus of figurative productions that it generates. This neither affirms the success of capitalism, nor the prohibition it transfers back in the reductive inverse on its subject: its regulator.

An important realization is that labor and its intensional realities of production and reduction are translucently unified; laboring of figures and figurative labor are not a synechdocal relationship. This means that value is produced via labor, but is not intrinsic to the labor. However, there is not enough structural reliability in shapes to say that value is extrinsic. Rather, it is intensionally extrinsic, though not extensionally extrinsic. This distinction allows for the certainty of value to be controlled before the exchange, but not after; value is a figure, yet abled and subjugated by an abstraction therein. Producing maxima figures is in no way unnatural, but figures and their arcuate re-producibility (by nature of their machine) entails complicity of abstraction, by abstraction.

The control of value that is permitted by the subject after the exchange is an entirely abstract figuration, meaning that it can be dismissed, altered, and rejected by an auto- or collective reorientation of threshold bearings. The socio- of the value attempts a relational argument, that distinguishes the maxima as that which is due to the subject's time and qualification during that time. To project that onto "universal subject" develops value as a floating point on the fringe of the reflexing figures of labor that regulate the subject but in no way control the exchange. It is a "purpose" mechanism that is only observed through explicative abstraction: "I do this in order to achieve this degree of value." Instead, the floating point is an offset reference upon production that allows for a reference to the figurative self-notion of the production from the image of a passive exchange. This allows for derivable "intrinsic" value. In reintroducing the aforementioned tychism, value as a figure is highly interesting for the ontological intensity and the extensions thereof, but in no way has authority in the exchange across the axis. The affect of the abstraction on to the decisiveness of "subject action" is the tychism of an abstract mechanism: only a result of the circumscription of the action in relation to its inverse. Stated simply: as a laborer labors, production occurs independent of value. Value as an offset reference (ever-changing though never from its agency of "standard") generates indeterminacy of extension, thus, because value-as-abstract is accepted a



*priori*, the results of production are tantalized obliquely. Further, production of a simultaneous reduction (both of figures and their congruency with empiricism, as well as materials being moved away from comprehensions as minima to form new maxima) complicates the subject's flexibility in realizing their control of value. The subject's labor has to be split by nature of their being subject, but only in the subject: the labor that is necessary and the labor that is surplus.

The former proposition refers directly to the inability for labor — as a material of force in intensity and extensity — to be displaced by any regency of value. The laborer is not abstract, and the labor is not abstract. However, the latter proposition refers directly to the abstract floating point of “labor,” a duty which wages, with a shape and form when congruent, rewards. This extortion is not necessarily spatiotemporal: the surplus we are wanting to draw attention to is one that occurs on the cusp of production, wherein the laborer must “meet the model” of their extension. Labor that is coerced by the symbol of its own labor must create systems that defer that spatiotemporal moment, entrusting the purpose of labor to the abstraction: be it capital, hegemony, or idealism.

We are not assuming a stance of far-off utopia, nor of a current dystopian dormancy. There is no object-total that we are towards, but total itself. This total can account for the subject, its figures, the subsequent abstractions, and the continuous

repetition of exchange that occurs materially from minima to maxima. A figure is not a *trompe l'oeil*, but a real material with access to array density and is as every bit reflexive as any material “material” reality elsewhere. Thus, our current is as good of a time as any to discourse, to instate praxis, and to expose exclusion, for those are repeaters in a material world that has mechanisms which produce subject. The production of an asystem as it applies to the sociopolitical subject-abstraction relationship is a semiotization of the irrational. Capital is irrational, in that it is tied to a human labor that is neither quantifiable nor qualifiable without the abstracted reference across the axle line (exchange mechanism and floating points of abstract coercion). However, this axle line is far from intrinsically alloyed, but is instead a symbiosis of the irrational and the rational. The production and occurrence of labor in capitalism as it relates to the exchange mechanism works rationally because of its material reality of intensional laboring that allows inversal reduction which aligns with the abstracts of the historical and the speculative. Further, the laborer can use its depth mapping to consider materials and act upon them with a sense of rational congruence as it applies to the divergence of moment: the subject and its objects fluctuating in and out of determinism, chance, rationality, irrationality, but never staying still in a larger standard of capital, and even more, capitalism.

The irrationality of capital, as it extends from the

standardization of a non-standardizable superset, is directly related to the politico- abstraction of power and dominance. Capitalism, with subversion and relational models, is reduced via introjection to alter the figurative capacity of the worker; this minifies, in the illogical sense of the word, the laborer to being a mechanic resemblance of the model — working as disposable in order to profit and participate in the surplus as symbolism. What then is the stead of a capitalism: one that is asystemized, opening not only capital but the thresholds by which images of surplus topicalize the depth map?

Producing in an asystem is not about requiring rationality into all laboring. In fact, the delusion of capital is a highly organized system that is radical enough to cause sequences of dominance-free ethics to amplify. Thus, asystems are apolitical, pacifistic manuals for participation. During exchange in an asystem, the subject can capitalize, commodify, and generalize their systems and topicalize their depth maps with subversions of figurative grandiosity. This, though, is done in the pocket of a residual that is inferred out of the figurative dexterity of the abstracted mechanisms on to the subject: the subject introjects figures, projects figures, but translates the event as a figurative event.

Minima is the participation in the “total,” allowing for a maxima production of actuality that is 1. anti-capitalistic, only in its register of being

“towards” the modality of “in,” and 2. realized and asystemized through modality “as.” Labor is a minima and not a quantifiable variable past its exchange. However, labor value is the locus of figurative maxima, in that to derive surplus there must be a chasmic leap from the subject’s humanity as something ever-changing, ashaping and multiplicative, and qualify it from a dejection as stasis.

To align principles, let it be noted that regardless of value — use, labor, abstract — the shape of labor is not a unanimously regarded region. It breaks and turns both as itself, for itself, and against itself. One cannot typify the laborer, the labor, or the conditions within which the medial events occur in a figure that is static unless they are referring to the symbolism of the general: the laborer as an object subjectified is of internal difference, and is thus materially particularized. The production faculties of an object of labor are, at once, their own and exteriorly same. This conflict, when placed at the exchange axis, forces the subject to be that which subjugates itself: by the symbolism of democracy, rather than the material of democracy. This “institution as schema” forces a social impertinence, exhausted by the constant fluctuation of the income, of the cultural alignment, of the artistic moment, and of the transgressions of language. To produce is not to create material, but to arrange minima or to systemize maxima. This, as a simple correspondence, forms a parity of intensions

between reduction and production: arranging minima or disarranging maxima. The issue is that we are asystemizing producers, productions, and production machines of subjectified exchanging: where the abstracting alienates the subject in actuality 1. with a false sense of said parity, and 2. with a bulletproof schema, incorporating mathematical proofing, historically dialectical reference (however anachronistic), and cause to prevent errant positions therein.

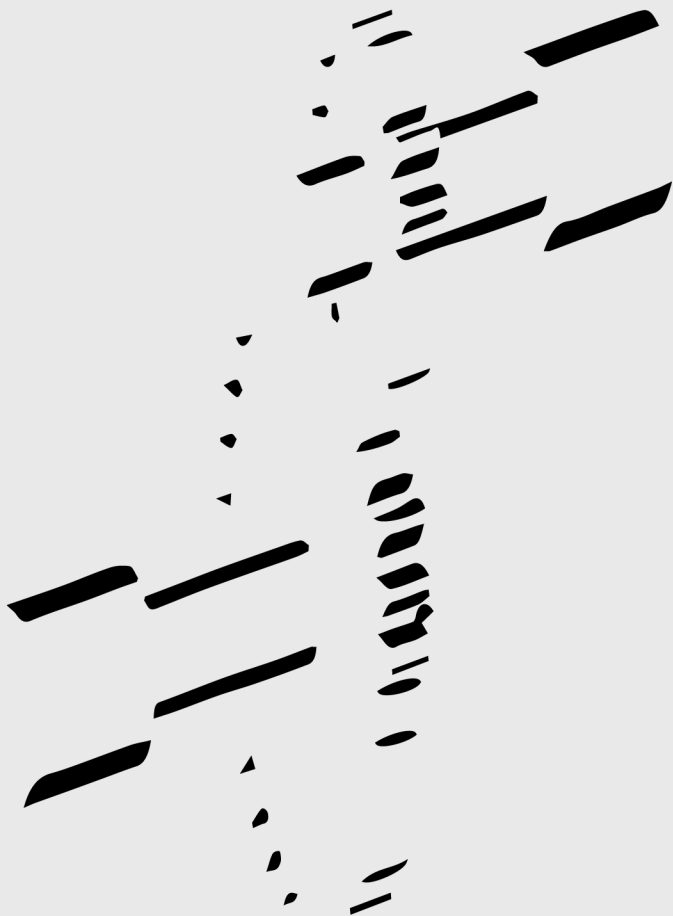
What is comes down to is that with the subject as a producer — don't forget that the subject is that which continuously remaps depths via reduction and production in the abstracting of figures into a material potentiality for introjection and projection — has within in it all that is based on our causal model of extrema-as-minima+maxima. The subject, an interpreter of an interiorly differential and continuously reforming depth mapping, is forced to confront power: simply put. The sociality of maxima-to-maxima, threshold-to-threshold, all depends on the social relation of the power expressed from a floating point on the exchange a subject makes, either under an introjection of reduction or a projection of production. How these social relations form systems that multiple subjects are regulated by, symbolically inter-particularize, and allow for a dominance-over-self in order to rid that impertinence. The power of a system of "original" depth maps as they diverge from the schema of a "truth" allows room for that which gives answers

to subjugate the emptiness at the lacking angles of the “originals” limitations. Thus, the paradox is that the subjects desires to be a part of the sociality of symbols but by allowing for the system to be mapped, power from that system pushes aside the rationality of the mechanism that allows the subject to produce maxima of constantly shaping views, beliefs, deductions: the pragmatism of subject diverts under power of not having enough depth within the system in place. To produce, then, in a system of actuality is to prevent production that is not under the “capitalism,” or the hegemony, of a stronger influence: one more “developed,” mathematical, or “purely” proven under “empirical” truth schemas. This *a priori*, which is taken so far as to deepen the “original,” has the subject producing not in-itself, but as-itself, thus allowing for the quantification, and even qualification, of labor value.

The question is then posed: with the subject as an object of labor, does the production machine entirely correlate with its material totality, or does the system-to-object influence perform the production? Is the subject who is of the interpellation by the social, the cultural, the employer rhetoric performing machine labor, human labor, or is the egalitarian program of object-to-production enough to save the relationship from being truly staticized by either?

To asystemize production of any sort — again, referring directly to the actuality of figures and

their relationship to controlling the ashaping heteromorphism of materials — the minima and the maxima must be inextricably examined at the exchange axis as non-schemas: production is a way to arrange, create flows of force (intense and extense), and systemize the densities-in, whether they be “as,” or “for.” Production will create inter-fascistic tendency under the chasms formed from lack of language for an outward model that is social. What we are asystemizing is not the capacity to be subjects, to be human, to figure, or to map; we are asystemizing that which, when producing arrangements, subjugates the interiority by that same interiority. For a figure to turn subsequently into an abstraction that distances the total from the actual, thus shattering it in the distance, means that the collective worker has to sell not the production-in, but the production-as. Production is a constant repetition, value is an abstraction: to notice the two upon exchange but to equate them as realities is to asystemize models of idealistic production. The means of production is always in the laborer, who creates the systems, allows the systems, and holds in their tychistic divergence as programmatic indeterminacy the labor to asystematize the systems. Production as arrangement of minima then becomes towards total: away from the dominance and into the liberation of a pragmatism that is for the object and its alloy with labor.



*production*



## MEDIATION



The about-turn flexibility of an object's intensionality is, though the source of fascistic tendency and assumed domineering prerogative, a positive and natural distribution. The production-to-reduction is a simultaneity that occurs as the pan-material univocity has material flow both within a total and within a comprehension: a weighty sensation of logic at a vertiginous event, from scaling into abstraction only to notice the heteromorphism of the interiorization of labor mediation. This mediation is, in short, a transmittance of the positive figuration occurring from mnemonic density, *a priori and posteriori* mechanical re-production, and the relationships between value, commodity and "labor." The mediation of production and reduction, in that sense, is concurrent: is the act of production/reduction a medial occurrence? The destabilization of systemic order (in the sense of a floating point which procures an operative reference towards standard during processing) has the -ductions occurring on highly psychistic abstraction: in short, the agility of abstract control, in the form of mechanisms, is such that groupings of like-map subjects are amplified to macro-maximas of production. The mediation is thus between formations which are both materially conscious (eco-, econo-) and aligned based on the amount of resistance and transgression at the axis where

material becomes “something.” From this state of macro-socio, splinter groups form: under leaders, under idealisms, under aesthetic, under ethics, under practice. The aforementioned agility allows figures to flow freely, much like the materialism discussed in discourse one. We are referring to a mediation that is much like the relationship of material exchange happening on a topical, scalar/vectorial degree, but on the array basis of interior difference and the heteromorphisms that are at the core of a dynamic material event.

These mediations of multi-exchange, which are figured into a one, are so large in their condition and transmission that the extrema can be considered as a material organism on the figurative account: the bio-, the global, the ethno-, the theo- are all grandiose agreements of subject-to-subject sociality. These are, in their most opportune conditions, imported maps that are to bring divergent shapes into congruent shapes. However, this means that there is to be superimpositions of abstractions atop figures in order to nominalize a reason for subject existence, in the introjection sense (psycho-) and the projection sense (philo-). However, outside of an analysis from an “actuality” position, abstraction-atop-figures will not congrue. The convention of compositions of arranged order bares its compaction from the reduction and production continuum of labor: the idle bystander and the over-achiever become one in the utility of the socio- as a material theory. However, as many thinkers have had to deal with,

the “media” of the identity, both as self and as culture, are such that dominance preempts the material fluidity of superstructural generality. These thinkers either assess the whole as that which must be approached as a whole, or from splinter groups, grouposcules, counter-agencies, base unity, separatist maneuverings, revolutionary regime, or the great other. Though, to the ethical action of asystemization, it matters little which organization is being distinguished, as the shape of it is fluctuated under diachronic periodization.

Mediation, as it occurs figuratively, is an intensionally soft conveyance of the intension-as. The -duction within a comprehension, or total, implies a mediation only under the abstract mechanism in which reflex must occur in the semiotization of recognizable intension. False conveyance of intension cannot exist: thus the event of figure-to-figure macro-organization is whatever is, regardless of dyadic distinction of the “anti”: the whole assessed and the splinter assessed are states of fluidity between objects of labor in formational culture. To mediate is to weigh the two -ductions against themselves in order to promote work, its value, and its arrangements of modalities as they can be applied to the one, the many, and each of their multiplicities under comprehensional bind.

To mediate is to consider the very notion of our logic herein: the ethics, systemization, and logic are realized and have been realized in grandiose

(which has inherent dominance) formation. This is not to say that laborers are under a false consciousness, but that there are means by which progress is occurring, in great radiance, now and then, even under systemic assimilation. To mediate is to witness the transmogrification of spatiotemporal planimetrics and work towards the “nothing” because of the “something.” Thus, the existential, the post-modern, the post-structural, the barbarian, the magical are all conventionally moving towards totality. Mediating labor intensity decentralizes and un-occupies control of the viaducts of the difference-to-total and repetition-to-continuous, thus producing multi-centers for the deposit of unity.

For example, the mediation of art has in its conveyance the creative labor base, the politico-subversion, the participatory para-market economics, fascistic quelling, social-standard flux, the nouveau as ashape, praxis, tract-directed splintering, open materials as open source/stock potentiality, and ethics of unification. Art is a particularizer of a specified labor that neither normalizes the floating points in the axle line towards subjugation, nor can escape that which does and introjects upon the labor process. The occurrent and the medial are not aligned: the figure and its abstracted reflexion of auto-influence, self-reference and feedback irrationality. Art, an abstract that happens upon the motor of a mapping analyzer, has force in its pragmatics of pan-use. Thus, asystemization of art is a means by

which to occupy multiple splinters, appropriate models, and aestheticize corollary mappings. It is an abuse of the convention. However, systemic art (not as a converse, but as a simultaneity) abuses itself, for it must convene to resemble its constitution. As much as this systemic art may be anti-machismo, its convention is. Further, the abstraction's thresholds offer its repetition on the axle line: "that's just the way things are" or "we are working on it" and, most importantly, "it does not affect you." The Platonic foresight misconstrued all conventions, in many ways:

1. There is only figurative division; essence and appearance are homologous to our paralogical intension and comprehension. To say that the shape of an object of labor is opposed to its interiority-per-event is to remove all vectorial reference. Further, to assume that the figure of shape is in any way conditional as pretense is to restrict the mesmerizing occurrence of something such as depth mapping, threshold, and abstraction: let alone, figuration. The error is in the attempt to apply external difference. Figures of events are not shadows of the essence, but essences of essences, considered shadows in the argument of figure-maximas. External difference denies the ability for a causal argument and any notion of connectitude. For any "semblance" to occur, it is done with a multiplicity of materials: all equating under a univocity of intensional totality. Thus, even if it was to be assumed that appearance and essence are separate only under interior

difference of figure, to put forth their division, regardless, is an abstraction which stagnates discourse: having done so since its procreation. Essence and appearance are one logically as unified under the labor of their occurrence, but are figuratively able to be separate: totally and interiorly differential if the appearance refers to the map of subject: an object of labor with its own essence's "as" is figured interiorly.

2. What is being referred to as simulacra is material realness "actualized" in a reflexive material (as we asystemize virtual). That which is a "copy," no matter how beautiful and humiliated in its claims of resemblance, is participating in total production and reduction. That which is said to be simulacrum is, in actuality, its own structure, system, and/or machine; in totality, it is still free from external difference — the simulacra are, themselves, open materials ashaping, liberated from a subjectifying of "false" in terms of its being. Thus, a likeness and dissimilarity procedure placed on figures, abstractions, or objects being mediated in splinters or a whole will always be divergent: attempting to push simulacra is merely to push "material moving" in that any of production's simultaneous reduction occur out of internally different arrangements.

3. Transcendence is not directional; it is farragoic and cacophonous in regards to the distortion of abstraction that occurs at the inverse of all exchange. To assume transcendence, there must too be the assumption of sensation (to be

defied) and intuition (to be totalized). Based on our asystemic definition of sensation, we are dealing with intensity and extensity of force, which is out of a reductionism of “material moves” and “labor labors.” Intuition then, though hard to figure in our model and asystem, is somewhat of an updated quietism: the passive allowance of sensation to move, remove, shape and ashape all formations: from abstraction to machine. With this, all transmogrifications are “magical” in that the mapping of depth is partial automata: the mechanical mapping (the source of metaphysical conflation — Platonic) is an intension which does not depend on comprehension to comprehend, to labor. Thus instead of transcendence, we offer a material occurrence of witnessing the automata of sensation occurring: tearing apart the mechanisms, bending intensions outside of the formation, instigating prevention.

With the mediation of art, the model and copy are divergent: the simulacra, if that is the productional reduction, is a positive array of interior difference — wherein dissimilarity is not unified by its relation to the “original,” but in the labor of its own material movement. The “original,” if Platonically analyzed, would then be in content dissimilarity with itself, event-to-event. The constant labor of repetition that an object has to “event” syncretizes Plato’s forms into this materialism: the model and copy have difference, yes, in terms of internal arrangement and subsequence — both championed in their

potentiality for ethical discourse and ethical praxis.

Production and reduction are not binarisms. Their unification in relation with mediation is an example of model and copy asystemization: mediation is essential to the material multiplicity in that any figure of a means of production and means of production-in-itself is a conveyance of exchange: as materials are in labor — produced and reduced — all figures are in mediation. Mediation, much like asystemization, horizontalizes the notion of direction of up and down, blurring the cusp of -duction intensions and allowing for collective mapping of non-distincts, whether the conventional rhetoric is quietistically aback or not.

Out of fearing redundancy, let it be stated briefly that our infinite semiosis, which allows for both reduction and production, is paralogically reducible to movement, or, in our pragmatic view, labor. We find univocity in the figure, the material, the “simulacra,” the essence, and the appearance. Thus, when materials of all arrangements move, or labor, they are doing so from that univocity, but also from the array density per object, per event. The mappings of a subject — the exchanging through an axle line of influential thresholding and laboring directionality — are moving. Mediation would then be the discourse which is simultaneously moving into praxis, regarding the movement-in-itself, as-itself.

This is a direct reference to that which is “in-between” the “in” and the “as.” Given that movement is



continuous, the origin is always the precedent event: thus, the in-between carries transmutative weight. Mediation as a supervenience of -duction does not cause it to be a simulacra of said -duction; it is the transformation of all intensional correspondence in a sequence.

The about-turn of the -ductions is a mediation; the immediacy of reflexive critique upon an axle line exchanging is a mediation; the production of art as it reduces both the art as a historical map and of its reference, which is truant, is a mediation; the libidinal subject with intensity surmounting in the intra-falsifiability of entropy is a multiplicity of mediation. In a register of hyper-medial reactionaries, splintering from the whole and wholing over the splinter forces, the exchange to continuously check the floating point of “origin” as it relates to the originality, or the Eidos, or the congruence of sequence. Mediation — why previously we said that it is a foundation upon which asystems occur and action is occurring — is then that which levels the idea and the semblance under a materialism that is moving (all interiors to all aggregates) and is therefore stagnative to close, staticize, or originate: and highly abstract when materialized conceptually.

As we began this essay, the extrema, or at least the macro-maxima, was stated as a primary translation of mediation. This is due to the nature of mediation under the conditions just mentioned. As the interiority of any object is laboring-for the labor-of said object, as well as in-itself, it is

mediating the densities of  $n-1$  within the 1: in other words, with materials moving in a spatiotemporal domain comes labor that is, regardless of -duction, moving “in between” sequences. The minima translation of this is that of affect — intense and extense residuals — and its tendency to push-pull material into flows of pertinence. This tendency, as it is transversed in an axis, accelerates itself in the wholes and splinters of sociality.

This is where we end up with mediation: movement that includes both the forces and the powers of objects and their labor. These are the axes by which production and reduction are “mediated,” or: to not abuse the word, they “become.” Thus, forces — of figures as they figure, abstractions abstracting open exchanges of material densities, machines operating upon themselves and output, semioses as in languages of symbols and thought, essences and appearances, the conscious as a mapping which maps itself — are productive and reductive, but refer to the “in-itself” of something that is acting upon something else. This does not require subject; force is a movement based occurrence of object-to-object semiology. Force mediates action upon action: something which neither needs intention, nor reference. Force, as it can be related to sensation, pulls that which is *out* in, and that which is *as to as not*.

The mediation of forces is empirical, non-cyclical, and entirely dependent on the “difference.” The differences within an object and their

movement to and against differential formation is a productive and reductive pressurization of cresting absolutisms:  $n-1$ . All events inherit materials: a mediation. Force is, by necessity, only action: synthesis is impossible when formation is the only entrenchment of material occurrence. The force of the minima form the charge of the maxima and the force of the maxima accelerate the economy of the minima. This type of logical scenario can be restated in many ways, but the core symptom relays: the mediation of minima is that of an ability, endowed by movement, to change freely its locality, while the mediation of maxima is that of the capacity, to further the potential dividends of typified minima formations. In short, the potentia of materials activates under the medial construction of totalized force.

Thus, the reduction and production of force is a positivity of -versely tenantable materialism. The complexities of maxima that systemize into mechanisms of reflexion (even to the point of subjectification) is then the second axis of mediation: power. This relationship between force and power — *potentia* and *potestas* — has been a source of inspiration for most creative thought and infrastructure. If force's primary function is that of action, then power operates under the aschema of reflexion, neither implying reaction or synthesis, yet totalistically implying further action. Much like how production and reduction are means by which to simultaneously make formations of material in maxima clusters and minima clusters

(even mechanic and “virtual”), force and power relate in their exchange of potentiality.

The reflex of production and reduction materializes our progress towards the discourse and praxis pragmatisms suffused amid the subject and its confliction. Discourse and praxis, extensions of object labor; appearance and essence, aphorisms of partiality; production and reduction, material absolutes that universally allow for our semiosis; comprehension and intension, paralogical semblances of the shape of an object as they are intensified from the particularizer to the array of its “total” speculatively deepening an access to an entirety; and force and power share a fundamentality: events are the assemblage of occurrences wherein the multiple become the singular, and *vice versa*, in a movement of internalization or externalization (the externalization of which does not become exterior difference, but rather adverse interior differences — reaction — shaping the interior through extensity). The comparisons drawn between these concepts is important for the univocity of an argument that is “towards.” By this, we mean that attempting to analyze the figurative by figures is and will be too abstract and influenced too greatly by the floating point of abstractions as a general moment of seepage: capital, philology, aphorism, “all things go in cycles,” consciousness.

Power is the coercion of minima and maxima

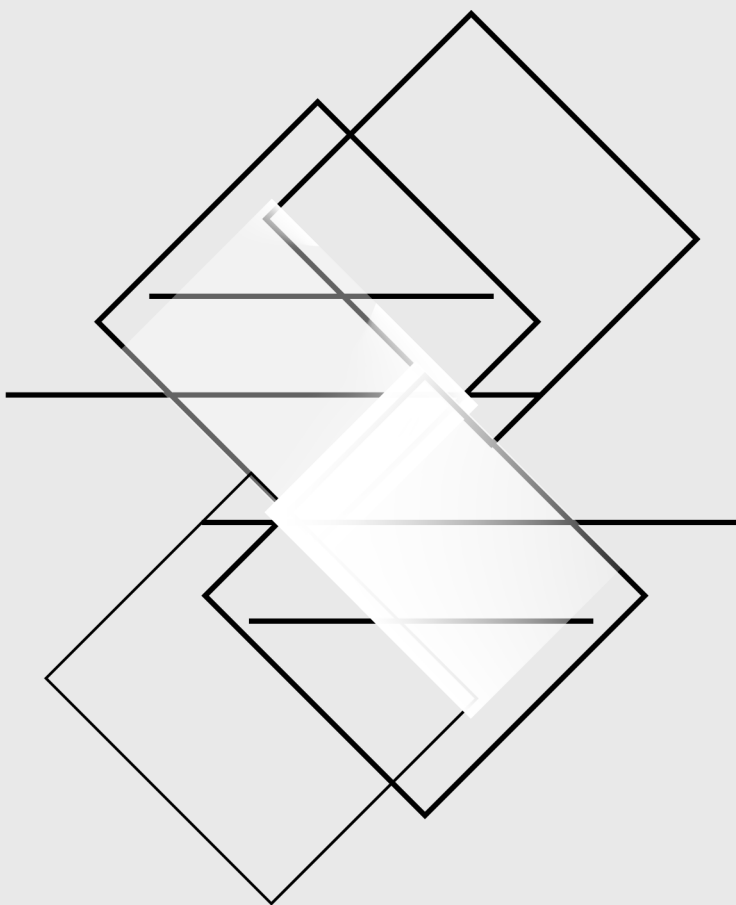
to produce or reduce as specificity. This is the foundation to all extensional registering, as well as all creativity — creating modalities of order around objects: concepts, literature, music, law, coding. The realization that accompanies mediation is that of “totalistic strands” as they transmute the subsequent map. With this, regardless of power over the forces of material movement, the function of mapping mechanisms — abstract, exchange — is such that the interiority access (unconscious, seepage, flow of covalency) will not be rid of “adverse” intensity/extensity, for they are engrained in the mapping. Power over the forces of these mechanisms — the subjectifiers of materialization, “producers of reduction”— can generate a creative divert-ism which can superimpose figures, obscuring the shape of current. As shown with psycho- analyses, the obscuring of aft-shape with fore-shape does not ensure the materials of that figure affecting the contingent figures of the depth array. The strands of material reality that are forces of spatiotemporal localization in motion can be powered upon in radical maneuvers. This is both an evolutionary ideation, of sorts, and one of globalization in the flows of subject, capitalism, and thresholds at large of mechanic resistance. However, before applying this, it is important to realize the angle of particularization which is necessitating the concept of power: an ontology of ethics. The reflex of production to reduction accelerates into a general semiological mapping (self, “as” modality). This, as discussed heavily,

generates shape that is as much referential as it is preferred per spatio- event, in regards to attempting to pair the figure of an event-object to a statis-concept. Power, in regards to ethics, is the sensational apperception of the logistics of an event's forces and an attempt to create regardless of the arrangement.

Actuality is a register of conscious subjects creating power for the forces of totality. This over-simplification can speak on the embedding of the more rigorous conflictions: the conditions of exchanging minima for different minima prepares maxima for the durability of the shape-per-particularization of an object. Thus, producing maxima under the power of creative-laboring means to transplant the minima of an abstraction, or machine, with material relationships that foster fortitude. Thus, a powerful extension is maxima-to-maxima transmigration used to develop "situations" of formation within formational peculiarity.

This is the mediation of force and power: the action upon the action. This is not necessarily a dialectic process, though the conceptual stasis of such will shape the strands of any object which reflexes the figure of such. More, mediation is the concept of figure-to-figure removal amplified upon the whole of materiality: action-to-action multiplicity. To mediate power upon forces is to mediate force upon force, in that power is a force unto itself: it is the creative force that

operates out of maxima exchanging, interiorizing a sensation of consumption. Power is not to be confused with dominance, as it has been defined herein. Dominance designates the attempted stalling of figurative movement, whereas power is the medial capacity, at the intersection of force and its reflexion, to participate in the movement of materials. This can easily become dominant, or recessive, which is the true reaction: not one that merely is action extended from action. This is the eugenic ideation, the fascistic tendency, the pacification via narco- diffusion. Power is only reactive when there is a notion of stillness, thus canceling the mediative reality that provides confliction for ponder, material for creation, and synchronic exactitude of internal difference: contradiction and all.



*mediation*



*EXTENSION:  
ELEVON, DISRUPT-  
ION AND QUIET-  
ISATION*

# *Discourse Three*



he socio-object is reduced and produced intensionally, bound dynamically by comprehensional perspective and continuous difference, and exists, itself, as a multiplicity, while also participating with other formations sans-proximity. What then is the reality of the social order by which these objects interrelate? If all formations reduce to the pan-psychism, where is the ethical centrism? If labor is the constant of materials, what is the outcome, or derivation of that labor as it is understood and used in reality: both figuratively and totalistically. The third discourse is the “call to arms” of particularized labor. It deals less in the paralogics of extension as it relates to the comprehensional shape, and more to how those shapes relate to objects of labor.

What this means is that, although labor is a fundamental to the materialization of the current, macro-structures of social relation are actual and to asystemize, or extend towards a total, labor must be an object that can be both used, and invariably occurrent. If we are to put forth an environment that suggests that interactivity

of objects is an inclusive social system, then we must also put forth that it is a farrago of singulars and signs. In short, asystemizing actuality takes objects of labor that are at once flexibly participatory and fixed or dynamically translucent. Let's apply these two views to the text thus far. The participatory perspective embraces the figurative assemblages of forms in that participating in dominant structures as a laborer of ethical momentum creates a situation. This situation, a schismatic event for figuratively fixed quixotics, can degenerate the program of differential certainty from two directions: flexion or disruption.

The first, flexion, is the attempt at applying comprehensional paralogics to the figurative actuality: one that is entirely dependent on the social systemics that occur without principles of interiority. Thus, to participate flexibly is to apply the densities of shape and reformation to a highly scalar intersubjectivity. Flexion would then be the labor of operating within scalar social structures (figurative fixed systems). This would be the implementation of creative capitalism, as well as inflicting or allowing interpellation to occur, as in auto-interpellation. The purpose of participating in dominant-figurative socio-exchange domains is to make the labor that is produced, or capable of "return" after continuous change, ethical:

meaning that the micro-laboring mechanisms nested which are able to labor “meta-physicality” or even epistemological rhetoric as semiosis, are aligned with their own materialization and not defined by the definitions produced regarding the shape of labor. Flexion here would be the downward model of asystemization: ethics occurs out of placing figurative shapes in their material domain and allowing them to bend. This means, when applied to the comprehensional laborer, that though mostly figurative in actuality, there is a need for the laborer to bend their “self” as both a formative figuration out of labor and working towards as labor, which is a flexible form of participation. The asystemization as flexion creates an internal situation which therefore creates nested internal situations until the dominant “voice” is equalized: creative labor applications inside other comprehensions using the intensional model of infiltration. The other aspect of flexibility is the object’s ability to be, not only within structural dominance, but to morph retroactively as well: arcuate participation in the actual and total.

The second, disruption, is much more militant. It is the process of approaching and pressurizing the sub-spacial capacities of figuratively dominant fixations from the base into the superstructural discourses, interpellations and

hegemonic institutionalizations. If flexibility is a participation of entering the normative in order to provide that voice to the redaction, then disruption is a participation of destabilizing the foundations upon which that normative can be maintained. A laboring of participation must be both impactful and subtle or else the figurations, fixed in positivistic certitude, will not be able to bend. However, disruption is a process by which there is the immediacy of morphic response found in the productionist argument in discourse two. This is an appropriationist model which considers dominating norms to be the stagnations of discursive equality; the implication of falsifiability, contradiction, misuse, and exposure of certainty's quixotic tendency of figurative systems is the manner by which, from the base, expresses the reflex of "intensity" to objects withheld under preemptive conditioning. Intensifying figurative systems is merely figuratively establishing its own design to its cultural voice. This is, of course, dangerous due to the iterative design of the dialectic inheritance of the "labor model: regardless of how the general mass dissects itself, the language used in doing so will iterate inside of massified rhetoric, or the Occam punchline, or the ouroborosian defeat: though the figuratively certain has the intensity to decentralize ulterior control mechanisms, it will not labor synthetically, but rather towards

the amplification of its own torpidity. That is why abrupt disruption will only feedback into itself. No, the disruption we are dealing with is one that attempts to remove, change, or pair adjacently that which is normative: disruption via dissolve of the alienated labor apparatuses. To asystemize fixed figures towards totality via disruption creates an exterior situation (lacking sacrificial configuration) where the extensity forces a change of relational models under the principles of supply and demand: the exchange mechanism which can asceticize or luxurize the object will, by the script of its own program, equalized from the direction of “exterior” extension.

The last extension we will discuss removes the process of participation and instead attempts both directionalities under the activated passivity from the discursive “culture.” This is the quietisation of labor. The quietism, which compactifies actuality into labor project without the destination of intention, inputs incredible amounts of “creative labor” without the figuration of purpose, ultimately adding, to many figurists, “nothing to the dialogue.” With this object of labor, work escapes it’s figuration of systemic cultural self-reflexivity and the apperceptive program of differential exteriority, which ultimately allows the labor and laborer to perceive the transmogrification of the material

and figurative reality. The work of quietism is an auto-value based action who's main pressurized actuality is to signify that labor is not withheld by the institution and that, ultimately: what laborers are attempting is found unified as both the work and the work. Quietism is not an escapist methodology but, rather, becomes a relational model for actuality: and it is then for flexible laborers to participate and suffuse internally, and for disruptive laborers to pressurize onto normatives externally. Quietization within the cultural discourse parallels all fundamental "laws" of institutional logic and is thus the paralogical conclusion to asystemized methodology.





*extension*

## FLEXION



Extension is an aside from the faculties we are dealing with, considering the abstract nature of the work hitherto this discourse. Reasonably stated, our philosophy thus far has activated a logic of motion that, when given dimension, has a lifespan of particularization before moving out of relevance: the minima of the interiority that form maxima densities, together, are in constant exchange creating infinite semiosis of ontologies, materializations, philologies, and overall general tendencies. Thus, objects of labor mediate in the “self” or the comprehensional event of a singular maxima, which, when in divergent actualization of the movement as internal difference, is a creative process. It is with that process we are interested here: the power over forces that are of minima, maxima, extrema, and their exchange.

We will take our outlook upon machines, systems, structures and all capacities of figurative semblance; our migrative paralogicism of the dynamical ethics in asystemization; the production and reduction realities of labor as they apply to mediating movements of forces and the powers of willing reflexion; the mapping densities of passive subjectification; and action principles of totality that plasticize any true “reaction,” thus allowing for syncretism, leading to an egalitarianism that, when applying our

ethics, becomes an amplification of pure reason. This allows the mechanism of thought to be a machine with the capacity of figurative equality, which any hegemonic, hierarchical or humanist transcendence could not compose in a philological explication.

This is what we are after: going through the grid to set the stage for ashaping's immensity. To do this, extension — as it will be figured into the mapping of ethical creative laboring — must be considered in the sequencing of both intensionality and comprehension. Extension is then to be considered in the same regards as all that has been discussed: the action-to-action mediation of extension can expel minima via exchange machines, but in doing so, the interior differential — mapping or extensity of force — is still affected by the minima, in a multiplex causality of our action-based event-sequencing. Extension occurs at the transverse of production and reduction, at the mediation of power suffusing force, and at the exchange point wherein all abstractions reference the thresholds of society as interior contortions: all that is abstracted is carried out by the mediator — subject.

Ultimately, this range aggregates a subject into an agility, both in the totalized material movement and in the alignment of creative combination. The important clarification here is that the agility occurs in the space between superimposition, the media: in the shape formed out of divergence

of mappings, because the extensions we will be focusing on are those of subject-to-self laboring as they are applied to an actuality-towards. This agility, or flexion, is an extension which is inherent in the design of formational logics: in the heteromorphism of liberated minima.

Let us apply: flexion is the subject's capacity to adhere power to the floating point references during any exchange. How do we do so without establishing dominance? That is the delicacy of flexibility, in that it can bend with the diverging sequences towards dominance and totality, though to commit to stasis during the bend could compromise the concretion of laboring in actuality. Thus, we return to the concept of participation, as it applies to the exchange axis, and the line of action that is conjectured upon it. To flexibly participate is to generate logic in "re-actions" of actuality. This is a materialist ontology that confronts realism on the grounds that aside from metaphysical confliction, the subject as an objectified process/action can be confronted as a maxima of forces. Asystemizing this participation action is intrinsic to the asystemic extensity: opening discourse and praxis, even to the degree that there is interpellation, capitalist regency, dominance, and figurative stases. Asystems must be flexible if they are to be open, bending at the weight of force, infinite semiosis, and the alterity.

To programmatically extend flexibly would mean something alternative: neoliberal relations,

globalization of a projection, “whatever it takes,” surplus as a licit arrival of participation, intoxication for ‘mindset,’ separation of powers without representation, study of analyses without transference of alterity to extrema, becoming the outsider, pathic as a program for polychronicity of subject. Programmatic flexibility is the false consciousness, which in no way discredits its actuality. Rather, it is an interpellation incurrance from the exchange of standardized value weighted aside the pairings of minima and maxima: a reference, certified by the cultural voice, is repudiated on any semiosis of divergence. The programmatic flexibility then would be attempting to maintain the congruence within the implementation of risk: the cultural fluctuation must be willing to understand the correlation without divergence. However, this continuous superimposition is operationally insecure. When we suggest flexible participation, we mean it in three planes: ontological, economic, and creative.

Flexible ontology is a clinical approach to asystemizing actuality. The reasons for asystemization lie in the exchanges of a subject, and thus to focus on the axis through which the subject’s materialization is mechanized positions subjectification “towards.” Ontology, as discussed, is the reflexive process of material mapping, to the point of idealizing and incorporating that mapping process into the mapping. The flexibilities previously mentioned would be static flexibilities that are produced by abstractions and

sublimated into the cultural occurrence: thus, upon exchange the reference occurs and locates the concept with that of stasis. The illusion of flexibility occurs at the witness of a divergence from a nominal shape: incorporating procedural humanity into the program of an abstraction. Diverging shapes do not justify flexibility. Rather, ontology is a categorical of becoming. Becoming has to be registered in both the material and the figurative, for the figurative is the materialization by which the mapping accumulates. Thus, flexible ontology necessitates flexible figurations: bending the “self” in and out of itself.

This transversal of identity is a foundational aprogram for flexion. Identity is a manifestation that is dynamic, heteromorphic, and easily accessed by the exchange axes of abstraction. The minima of identity are in movement through the cusp of comprehension, with the mechanisms of identity — desire, libido, intuition — in fluctuation based on the semiosis of a current subset of formation. The figurative stasis of identity is a generalization of the figurative extrema, which in no way comprehends a total of shape based on exterior difference: it is a flexible shape. Thus, to strip identity down to an essence removes the power of subject, exchanging it for an abstraction of a socio-normative: the dominance of self.

The dominance of self is a particularization based on value standards set forth by societal shapes: education, economics, class, skill-sets.

These are abstractions — figurative figures — that are characterized against the socialization of conceptual 1. conditioning, and 2. behavioralisms. Unfortunately, these concepts, when placed with societal shapes, allow the exchange of minima to be done so via abstractions of certainty regarding self: quixotic tendency. The first important deviation from the socio-position of identity in actuality is that of the self as that which is generally unified, rooted in an essence. Though these are attributes of the figurative flexibility, to deny that the subject is a multiplicity removes its potential, thus complexing it: preventing an ethics of labor, and thus an ethics of “ethics.”

Challenging the *a priori* of subject does not rid it of historical leaning, but challenges the value sets of the subject during an occurrence of exchange. As we have said, the density of a mapping produces that which its machines can muster: some machines retain maps for longer periods of time, which can easily be mistaken for the stasis of that map in the “mind.” However, the machinery working to produce sequential thought is on call, so to speak, for the storage engines: a misnomer of ontological certainty. Rather, the build up of self is bending and reshaping upon each event under the forces of intensity and extensity just as the morphism of the materiality moves. The ontology of a self is flexible; the figures and the material is arcuate in design. It is the abstractions, arguably the semiotic apogee of flexible formation, that are static under the conception of fixation.

Thus, the asystemization of ontology occurs in the power permeating though abstracted forces that are binding value structures. These forces, intensions of the mechanisms of exchange, are to be asystemized as the creative act: a kernel of labor. The standard of value, the abstraction dominating ontology, is socialized at the expense of the creative act. Creative valuing derives the posture of auto-valuing: a transferential of dismissed illusion. The illusion comes from a multiplicity, though arranged as either: 1. a utopia is formable out of the lack of capitalism, and 2. a creation of value that can be had without surplus. The “self” has a will regarding value based on the circumstance of their mapping, the relations therein, and the introjection of a dominant influence. To assume these are illusory is false, though to assume they are fixed is further from true. The self as unified under the notion of diverging, infinitely redefining movement is the materialism that the onto- can introject towards subverting congruence.

When in the creative act — meaning to power within forces for the creation of nouveau, praxis, discourse, use — there is a counter-force tendency to absorb negation. Clinically approaching that moment in abstraction conjectures the flexible. Thus, flexibility confronts three motions of actuality:

1. Market’s power on the production forces interpellates the general worker, the general



experiencer, and the semiotization of passivity. Therefore, in order to repel negation in favor of a syncretism as well as to expose the illusory, an asystem would auto-interpellate: the creative act as a participatory act in cultures of dominance. The importance of this act is based in the principles of affirmation: to open idealism, there must be creation of exchange mechanisms that do not close the systems of *potentia*. The maxima of societal shapes (with high thresholds of resistance assuring the accumulation of value in stasis) must be incorporated into the ontology of the laborer or else “becoming” is just as stagnated, less by interpellation of iterative semiosis and more by a negation of such.

2. Production’s lack of access to the materials of market is incredibly actual, though increasingly untenable in the digital registers, but that is not enough to sustain ethics. Therefore, there has to be capital cooperation with structures that are generating interpellation. This is a primacy of the program: dependence breeds dominance. However, that is an aphorism on the axle line that is only existent in the figurative abstraction of the total ashaping material pragmatism. Simply stated, asystemization must participate in the market economy in order to realize the materials for actualizing work. This can include materials of trend, materials of research, materials for craft, material for identity, etc. Anything that

is necessary to create diagrammatic works for an asystem can be flexibly retrieved from dominant-actuality.

3. The forging of static essence, or the denotation of soul in the asystemic exchange, is a way in which to connect to the general humanity. Thus, placing soul into the models of mechanical and human labor can manifest into mappings of anti-alienation: a positive maxima for exchange. Maneuvers by dominant discourse to fixate “self” prevents the ontological dexterity of its ashape. Thus, to incorporate the existential aspects of overvaluing the self allows for polychronicity of identity: this allows for the transversal of the multiple self, as multiple-maxima sharing the intensity of a material subset.

Flexible ontology, then, must auto-interpellate, exchange in dominant markets, and fixate the “self” as a mechanism of demechnization. This type of contradictory production not only accelerates the capacity for disruption, but also stretches the fabric of an object of labor’s flexible capacities.

The process of extending is that which has to do with shape: an object extends from within (intension, intensity) and it extends from “without” (extension, extensity). We have been designing these objects of movement in order to provide an ethics that does not confine the object to any

form of sterile stasis but, rather, provides a sense of tranquility (utopian) and unity (liberation) for the absolute responsibility of all objects to work, laboring together. This comes from a materialism, in which this tranquility and unity of labor is happening. So, of course the discourse could stop there. However, we are explicating this model of materialism from a place of material, which is a mechanism wherein mapping allows for a semiosis of the materials. This mapping-semiosis is an extension of the comprehensional-interiority: that which is within a comprehension being analyzed under the topography of the mapping will be done so with the intensions of the analyzer unto the intensions of the comprehension — both ever-changing. However, the analyzer can project “representatives” of mapping unto the comprehension under analysis: what they will find is a divergence. This is the Platonic semblances, which have led to the dialectic menagerie and a transcendental at an incline plasticizing conflictions of the abstract. However, this systemization is the object of our asystemizational objective; beginning with incurring flexibility onto the ontology (the abstraction of mapping-semiosis), economics (the abstraction of labor and capital) and creativity (the abstraction of power) is central to any extension “towards” total.

With this model, flexion can occur on the interiority of an object, or be made flexible by the exterior force-to-power relationship. In this sense, power mediates forces on egalitarian terms:

regardless of an object “exterior” apperceived as dominant via divergence from the “categorical imperative” or any plasticity of ethical universals, the affect of extensity is one of interior difference for the asystemic laborer. This responsibility is the asystemic “imperative” for post-conventional materialization: all action is inherited upon the mapping of one’s own. Thus, the origin of value is both unrooted in the diachronic history, and also generated each event by the auto-subject.

Bending identity challenges the alterity outside of one’s own which is figuratively fixed. In the actualist perspective, identity incorporates the exclusions of the program in order to rationalize to any static “total”: their self against the global machine of the alterity. Thus, there is always (in this model) an antimony of the singular and the plural, the self and the other, the essence and the appearance, and the rational and the irrational. Flexibly participating in the semiotics of these antimonies makes for creative capitalism: the base and the superstructure lose their dominance of secularization, and in its stead is a participation of material exchange para-economically. Thus, the micro- and intra- systemics of an asystem bend the shape of capitalism both extensely and intensely, not under semiotics of labor, but under labor-in-itself. This is a reflexive movement, in that flexibly reaching towards abstractions of capital, reified in the progress of materializations (pragmatic in their flexible use), ashapes the asystem’s systemic interiority (by definition of

mapping) and as shapes the systemic's interiority, with asystems participating and situationalizing the system's discourse.

Placing labor inside of a register wherein value is a symptom of the situation allows for states of existence to be as inconsistent semiotically as they are materially. This placement accelerates arrangement possibilities, which is the case without registering. The issue with applying this on a global scale is that the subject does not want to separate agency from static figuration. This is fine: flexibly, asystems participate in this union. However, applying figurative dynamics to all metaphysics, physics, and institutional "essences" cannot work unless there is anti-capitalist capitalism, anti-neoMarxist Marxism, anti-anarchist anarcho-syndicalism, and so forth. There has to be figurative dynamics in the system, and systems are maximas out of exchange mechanisms with immeasurable resistance to dynamism.

We start with flexion because it is, in our perspective, an approach to asystemizing actuality that is 1. acutely revolutionary, 2. intermedial of the laborers and mass society, and 3. an open praxis system that decentralizes the origins of value.

As we have stated, there are strands of creative labor and asystemization in all territories of abstraction. This is due to the materialism

of “movement” fundamentally exchanging inside of the comprehensional intensions that the abstractions are merely operating within mechanically. Thus, to disassociate labor from culture, society, or capitalism stagnates the laborer’s intensional ethics, making them no more ethical in the “openness” of materials. In a materialism wherein every event of moment enacts a revolution of shape, the connective measure of the ethical laborer to the total, including actualities of total, revolutionizes the shape of the revolutionary. The intermediation of laborers and mass society is, then, only partially dealing with the spectacle and the representation of commodity. Those are concepts of disruption via situations, but to dismiss the intermediation as totally such dismisses the totality of ethical action: actuality is in fact actual. Leading us to our incorporation of this univocal acceptance of the mass action as interior stagnation: a praxis of culture. This is the generation of *nouveau*. To dismiss culture as pure spectacle is a quixotic idealism with fascistic tendency. Conversely, interpellation of the general masses is actual and the disruption of such via tactics of uprooting that spectacle is important to the acceleration labor unification. We are, in short, syncretizing the anti-actual not by means of further semiosis, but of the situation that does not hijack or recuperate culture: it merely learns it in a totalistically revolutionary praxis.

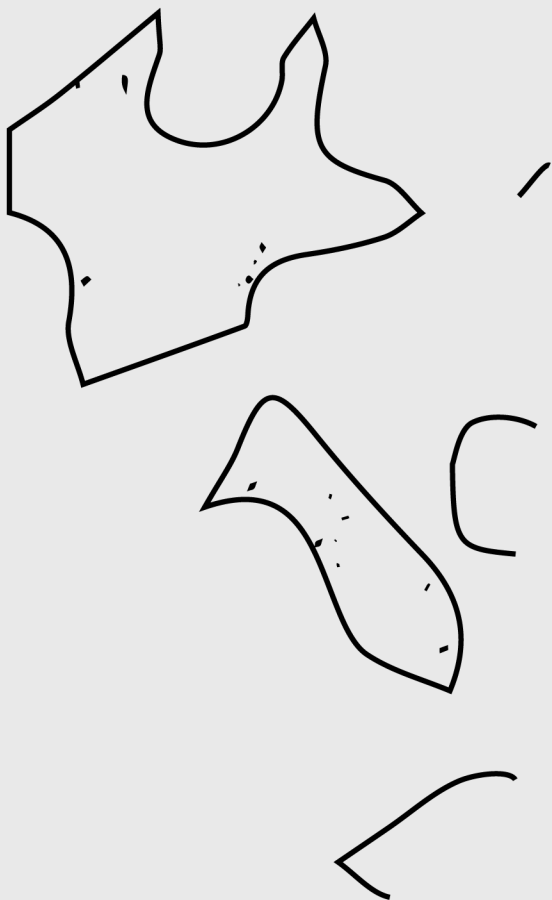
We are not putting forth a definitive flexibility that

frees the worker from their occupation with social interpellation or from commodity control of their collective-mannerism by action of dismantling systems: we are putting for a flexibility that restores the agency of movement to the worker by providing a floating point for exchange which engages a reflexion of dynamism.

We are again at the traversing of mediation. The asystemic worker can mediate maxima-to-maxima, minima-to-minima, and subject-to-extrema in order to obtain the materials necessary for *open praxis as discourse*. The resistance of the socio-, psycho-, econo-, etc. are materials not only for exposure of dominance, but means by which to totalize open praxis. During the mapping of dominant culture (auto-interpellation), there will be floating points of static abstractions. Thus, based on the dexterity of the abstraction mechanisms, they will be unified, thus causing dominance to once again (after hard-labor towards post-convention) be static. This is where flexibility has to be asystemic. To introject dominance has to be praxised with open discourse: this will *vice versa* with static discourse and open praxis. Simply put: when interjecting culture (a revolutionary praxis) there has to be ontological flexion in both the analysis stage of mapping and in the projection stage of mapping. To place esoterica into the nominal and consider it diverting from the dominance of stasis is quixotic. Open praxis demands that the pedagogical process must be open to the materials, which are also open. The

culture of the negation of culture sterilizes the material: a defense mechanism for subjects (even intelligentsia, literati) under the conflation of “cycles,” “originality,” and “does the representation liken the model?” Ultimately, to be flexible in an asystem, there must be flexible ethics: agency of the self is derived from internal difference as the responsibly for the whole. Bending ethics does not mean to pathically madden the labor: rather, it means to restore agency through flexible acceptance for the responsibility of the misuses of power (reactionary). Mapping dominance asystemically means to accept dominance as a material of actuality, as well as a material that is ashaping: there is never static dominance.





*flexion*

## DISRUPTION



If flexion is an ontological procedure of restoring agency to the dynamic-subject, disruption is a systemic procedure of detecting the ethical illegitimacy of structural dominance and hierarchy, using power-of-force to rearrange their base. It should be clear, then, the relationship these two extensions perform in tandem: flexibly preparing for disruption, disruptions becoming cultural and flexibly participating in its commodified wake, asystemizing the asystem. This places disruption under the social research and social action of subversion, dissidence, and revolution. These disruptions, however, are to fall into the subsuming of transcendental and phenomenological ascertainment: where flexibility nests within an idealism without socio-morphism, disruption expends idealisms under the emancipatory mannerisms of socio-morphism.

Let us re-state a simplified diagrammatical condition of fundamental existence and interest for the subject-as-asystem:

1. there is material and its movement; these are fundamentally irreducible
2. together, these two irreducible occurrences are given the function labor, thus making labor the closest center for stabilized reality

3. based on forces of intensity and extensity, labor forms densities of material via material-power, giving shape to multiplicities of pragmatic aggregates — considering the labor principle, the densities form particularizations of use, as well as the individual materials arranged within that density particularizing their own use, or the relationship between comprehension and intension

4. these objects of labor, whether minima or maxima, produce the totality of our actuality: the subject is formed from the densities of materials laboring

5. the subject as an object of labor is capable of considering the densities as a form of semiosis by means of mapping via exchange axes of machinery, systemics, and structures of formation that are ultimately abstracted via the semiosis of the analyzer “self” placed into the mapping and into the machinery

This condition ultimately confronts and includes the ontologies, epistemologies, and idealisms of the subject as an object of labor. We narrow this planimetric conflictor to that of: 1. materialization, 2. praxis, and 3. discourse. Our ethics is built around these three deductions of subjectification, which simply regards these three realms as open. Thus we are dealing with that which is 1. extralogical, 2. monological, and 3. dialogical. These are productive systems that are

used to construct “self,” in the simplest sense, but are also the endeavors by which the subject is interpellated, fixated, and dominated.

Comprehension of self is formed — analyzed post-condition of depth mappings and exchange axes of material movement — by the occurrence of these three deductions, with the identity defined by the event-to-event fluctuation of resistance of each. Materialization is a productive means of developing. Ultimately, it is about the “interior” becoming exterior, in that applying power to materials creates new charges of force, connecting the materialization-as and materialization-in to the subject. This is a creative action including, but not limited to, style, artistry, economic reification, maturation, intercourse, consumption. Thus, it is extralogical: referring to the building of the exteriors, or, confronting the extensity. The amount of materialization, regardless of the fluctuation inherent in the mechanism, that a self participates in generates the self formation.

Discourse is a communicative means of producing identity, grounded in the semiotization of one’s mapping. It is a medial procedure that can both exteriorize interiors and interiorize exteriors: silent language, conveyance, utterance, art, pedagogy, explication, pathology. Thus, it is dialogical both in its necessity to correspond to an exterior and its ability to occur both within and without. The amount of discursive participation as shapes the shape of the self: ultimately

confronting the alterity of selves. Praxis completes the formation of self in its interiorization of the exterior. The semiotization of communication and of materializations has to be weighed against previous variants of their formations, as well as against systems of value that allow a judgement to be passed upon them before interiorization. To interiorize materializations and semiotics, a self maps a figure into the depths of an already dense formation: learning, conditioning, interpellation, change, self-evaluation, reflexive manipulation. Of course, this is monological in its necessity to occur based on the self-to-self application. Ultimately, these three openings of self go through the exchange axes continuously (while intact) and are thus subject to producing, and introjecting incognizance to the consequences of participation without analysis of conventional machinery.

This explication is primarily necessary to withdraw extension from being an entirely exterior occurrence. The self, its multiplicities of ashaping thresholds of interior and exterior power, and the multiple mutiplex-selves forming societies are all ashaping, influencing the fluidity of the degree of fluctuation in any self-located formation.

Flexibility experiments with the affect of economy on the self, as well as the degrees of which it minimizes and maximizes its usefulness in post-conventional totalism or in figurative actuality. This is an extension that is extended into the

fluctuations of interior flux and exterior flux of logics. To disrupt the logics of the self, the exterior multiple-self, as well as the society of selves (the multitude, the general masses) experiments with the affect of the self on the economy and the degrees of usefulness that produces.

The society, without the use of disruption, shows its inequality and general destructiveness (racism, sexism, insecurity, the pollution of the environment, the degradation of the educational system) on a continuous basis. Disrupting the societal edifice means to:

1. materialize formations that — when used in further materialization, discoursed about, and applied praxis — accelerate the fluctuations of logics: the production of formations that are both “apparently” ashaping and asystemize the system in which it is placed
2. offer discourse that beckons the semiotics of the general destructive tendencies of society: asystemic communications that question the orthodoxy of episte-, ethne-, and onto-
3. introject and project abstractions that destabilize the base of societal shape as an institution

Before confronting the society as a static state of dominance, there should be a challenge to the areas that contain knowledge, information,

and data. The fact of the matter is that there is a surplus, an informational surplus, and a social wealth that is idle, under which the mere act of use would disrupt the base timidity that supports it. The orthodoxical tradition that information be exclusive is an untenable demand. This is furthered by the resistance of the user's subjectification that pairs a psycho- trait with a socio- occurrence. Though there is this isolation of the "student" and the "worker," typically denoted by a "class," the two are united in the movement of materials, the equalities of the three aforementioned logics, and in the process of subjectification, sharing such a small mechanism of reflexive materials mapping maps and mapping logics of logics. Materials, discourse, and praxis all fall into the revolutionary material's ashaping; to figure the subsequence as divergence on the informational level is to prepare those logics for the abstraction of their shape upon notice of their logic during a subject's interaction with materialization, discourse, or praxis divergently. It is important to realize that the discourse is not pre-revolutionary in the figure of itself: causing alienation from the divergence of material and even figure revolution but not figurative or abstracted revolution. We have a material intrinsicity to revolt and liberate from shape, but for reasons regarding cultural security and communicative determinacy, figurations and abstractions are inspired to stabilize. Asystemizing the knowledge base, in a sense, is the aim of any enlightenment: enlightenment comes from mobilizing action regarding discourse and praxis.

This definition has twofold meaning, which is important to recognize: because materials are in continuous revolt against their shape, they are always acting and, thus, material in a state of enlightenment, whereas figures are fixated upon absolutism of reference and are therefore “not” mobilizing action, thus, unenlightened. This is our “towards.”

We put forth an extension of disruption not as a way to attack the main dialogue of the masses, but to work on the informational strategies of the base. In this sense, we are accepting a division between a base and a superstructure in actuality, although the distinction of their separate machinery is only visible in the reflexive influence of a class-procurator. The base is that which develops the objects that are used to generate discourse and praxis. Therefore, it is the means by which to materialize, so to speak. The materializations of actuality are the applications of concept, the reification of exchange axes, and the monitoring of standardized values. Thus, to disrupt the base is to destabilize the general stases of massified figures.

This is the very reason why disrupting in terms of radicalizing is an alienating feature that causes figurative resistance between the information sector and the base sector: making way for a radical right in the base (with no informational openness) and a radical left with no materialization (only discourse and praxis) by the disruptors.



Rather than to uproot hard-laborers from their positions under regimes of dominance, disruptors transverse the base by offering a cultural outlet for active creative work.

Considering the necessity for exchange as a reification process in a society that is attempting stasis, there is no sure way to remove structures of dominance. Instead of attempting to disrupt the systemics of actuality from a position of discourse and pedagogical social work, we propose a collaborative exchange of open semiosis as laborers eradicating the structuralism of value. This would be a frictionless endeavor that amalgamates the base of culture (workers through a weighted resistance) with a cultural means to dislocate the intestinal homogeny from its “end” result. When the worker is forced upon a platform for having to participate in resistance, an apotheosis of alienation transpires. We are not assuming that the worker dislikes the fiscal payment for the work, or even disrespects the process. On the contrary, we assume in this day and age a largely pacified base, un-unified by the incessant beating of a nullifying drum. We don’t want to take the “job” from the worker. We want to asystemize the value systems of societal shapes. We do not want to issue a hijacking of the worker movement, or even a recuperation, for that divides the class further under fear of the alterity as “joker.” To be at the receiving end of the joke from a literati who wants to situationalize the labor of a worker’s profit is the foundation for

the bourgeois aphorisms in tasteless iterative and “fixed” revolutionary tendencies.

Thus, disruption here means to work with laborers to find mutually inclusive tendencies: there is no culling of sides. The base can respect their position even in alienation, but to dilute the value of the work, the system, and the culture to which the labor is towards challenges the reflexion: realities provided by the market force the multitudinous general to confuse its subjectivity with its culture. Disruption could then be read as a labor to restore agency to the base. Instead of the exclusion that generates the energy of hegemonic axiologies, asystemizing the base means to include a base sector into the creative labor asystemization.

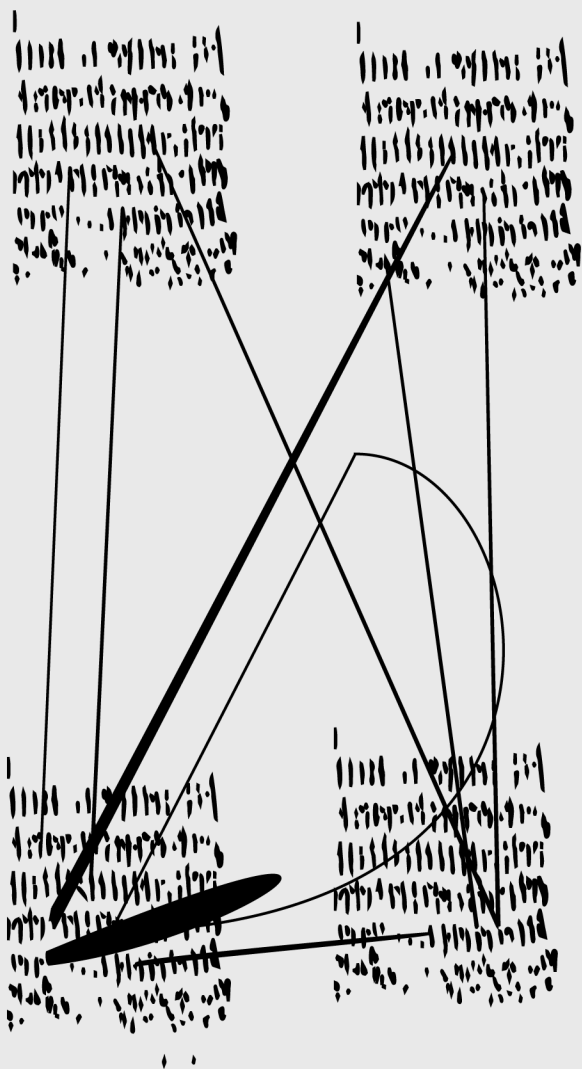
However, beyond creating unifications with labor bases and opening materials in education systems, there is the approach to disruption of pure militant radicalization. Extending asystemization means to widen the aperture between actual and total. Radical motion in a primarily figurative register can only strengthen the resolve felt logically by stasis. However, to extend creative continuities that dissolve certain figures by implying falsifiability is a discursive act that does not react, but redacts a farrago of figurative comprehensions. For example, the creation of aestheticized learning mechanisms as hyper-spectacles of informational certitude inspires the worker during the compactified program but pacifies their mobilizations afterwards because

the questions feel larger than the application. This form of alienation, though, necessitates iterative language that can placate anxieties towards the resistance at thresholds felt but not understood. Disruption's aim is not to tear down systems; if it is then there is no "open discourse as praxis" and, thus, no asystem. The aim is to 1. inspire a fundamental and constant re-evaluation of value, and 2. offer floating points that prefixally offer "a" modifiers to the ideations referenced at any given exchange.

Thus, the machines we want to disrupt are the ones that are involved in reflexivity and criticism: two sabotages of progressive machinery. The culture industry that keeps itself in check does so out of the prospect of capital: competition, social formation, reified extension, and so on. When dealing in the realm of typified creative labor, the fear of representation in Platonic tradition weighs on the semiosis of likenesses. With this, criticism becomes a threshold that demonizes work if it is figuratively 1. divergent and thus "original," though not culturally transient, 2. congruently cultural but transparent in its co-option, and 3. divergently cultural and transparent in its co-option. In other words, the beauty of the criticism is instead a laboring means to structurally manifest "exterior difference" and, thus, challenge the dynamic potentiality of the critique itself and of the figures of the work regarded. The reflexion of materiality that occurs between the sensation of experience and the mapping as a re-deepening of relational

spatiotemporalities does not disrupt “false” work; conversely, it inspires a numbification of activity.

The attempt to disrupt creative labor as a creative labor is necessary, but to do so through semiotic figuration of static passivity is a reactive lack of power over the forces of mediation. Ultimately, we insist on a disruption that does not hyper-exploit, but rather is inclusive in all actions of creative prosperities. The surpluses of capital and information make it so that the combinative relationships capable to extend a translation of materiality are so monumental, the prospect of original work should not be the criticism. The existence of the exclusive, the class-division as creative division, and the marginal acceptances of value are the base conflictions of systems that carry the torch of unseen dominance. The dominance is localized, for the system is a reflex of the subject. To unite reflex points to creatively work on auto-value disrupts the expectance of an idealized transcendence: an incline that sisyphusively exhausts the potentialities of labor objects.



*disruption*

## QUIETIZATION



The end point for all labor unities is a sensational return to the focus of the paralogic-in-itself. There is a genera of objects that are bound by the intensional locations of their comprehension. For those to extend flexibly (with a participation in genera of adverse maxima) and disruptively (wearing down a dominated genera base by extending an output mechanism for creative tendency) is a reflux to a systemic total. There is no finite answer for how to unite laborers or to permeate actual structures of limited mediation. There is a synthesis of actions and the meditation upon that synthesis is a functive that creates a covalent bond between the labor-in-itself and the figurative maternity of movement towards. Thus, to extend an action which is passive — not in its active creative laboring, but in its global affiliation to systems — is a condenser of all possible extensions into a contradiction that psychistically denotes same and, therefore, denotes a transmogrified total in all movement: a quietization.

There is a figure of corrosion upon the volatility of form. Applying labor in a register that torments itself with pathologies of rhetoric and multitudinous miscibility, by definition, alienates motive from the sign. Quietization is an extension neither concerned with the gesturing of falsehood,

nor the global/local dichotomy of soft networking. It contradicts the contradictor by accepting the responsibilities of a taciturn attempt at restoring life into the subject. This subversion is of general sensibility: there is no reward but there is work. Thus, we are confronted with a mechanism that forces us to abstract, commodify, and evaluate surplus; the ultimate flexibility and disruption to that is to abstract, commodify and evaluate surplus as a creative act. This is a reality of accepting the inheritance of our machinery. What then is a quietized creative act?

The figurative corrosion that must be quietistically accepted is the material overcurrent of any work: the conflation, the diabolical, the manipulative, the molar alterity, the wage, the defect, the serialized action, the circumstantial doxa, the novelty of tradition, the physically tragic, the death and the drives surrounding it. These are applied to the realities of formation, which are diachronically astates: they are self-realized under thresholds and are preemptions of a labor, socially accepted for their direct relationship to dystopian beauty and “original” programming. Quietization confronts the social subjectivity of these mannerisms in works that are purely referential (“open discourse as praxis” as accelerated praxis, the home-schooling model): intersections of livelihood with constitutions of selfhood. A creative act would be to produce creative work but not participate in the societal shape, because paralogically, the creation of materializations

is the societal shape: the arrangement of non's, anti's, and para's portend magic, accident, and inexplicable occurrence if there is remove.

Let us assess our location: between the vectorial semiosis and the densified mapping arrays of cognizance lies the mediation of extension. The laborer produces extensions, and, by that fact, the laborer extends reductions, thus unifying opposites in one sense, and proving the univocity in another. Beyond the grid is a fluidity of material force that is acted upon by these aforementioned plasticities, trajecting compartments of densification into the miscibility of uni-substance and the heteromorphism of internal difference. The problem arises from the figure of stasis agglomerating with abstractions; this is only an issue in the sense that the body desires leisure and aphoristic leisure is a monochromatic anti-labor, as opposed to a multiplicity of the production module intensifying its reduction: sleep and dreams as productions of a reductive state, and *vice versa*. This working, which does not materialize capital from a systemic milieu but from within the social pantheon without challenging the actuality of it, colors the homogeny: a multiplex causality that drifts, though does assert.

And so the minima relinquishes control of the axes, or: action is as it directly relates to the reflex of material impermanence. The extensions we have discussed in this discourse are primarily interested in the subject-as-human, but we do



not want to limit the role of extension to this, considering the materiality of subject and the inhumanity of maxima-dominance conquests. To labor as material in a flexible way is to will power upon the situation in order to exhibit materialization as mutually beneficial and ethical: adaptation processes, foresights of parametrics, purposeful and purposive sequencings of the production/reduction gestation, phenotypical plasticity, morphometric confluences as comprehensional delineation, improvements, sensual indulgence in superstructural tendency, and orthogeneses. To labor as material in a disruptive way is to will power upon the situation in order to expose the domestication to the domesticated: giving figurative denotation and power back to of the endosymbionts with-in and as-in, asceticizing by working class protocols, confronting the internal contradictions of capital accumulation, activating public spheres that are amalgamated by adhesions of general intellect, the self-organizing, the subversion of dominance, the omega point, empathetic sentience traversing class roles, the collaborative also-ran, and, in whatever way possible, the laceration of figurative architraves. Quietization is, then, a via media of these edifices: to witness 1. the movement of materials as a laborious equalizer, 2. the labor of comprehensional “self” as extensions of that movement, and 3. the affect the flexion and disruption has on the exchange mechanisms proximal to that comprehension.

What this engineers is a somewhat existential meditation on the negative as a means to produce in the actuality of ethical fragmentations. Laboring quietistically is a medial maneuver between the cessation of intolerance (of actuality, its pathologies, and the dominances) and the cessation of participation as socio-evolutionary (that to carry forth historically means to create small pockets of stasis, planted in the socio-normative, trend, or current). However, this produces a stoic acceptance from exterior the figurative confines of the race: a cultural trepidation wherein the resistive “dread” is an inspiration to orders of subjectification.

Wills to power over the forces of material movement do not necessitate an anti-capitalism within capitalism, nor a militant anarchism of the capital base. This passivity is not one that stands idly by: there is 1. the development of an experimental voice, 2. education of the actualistic whole, and 3. transmutation of the open material planimetrics. The material motion as a register unto itself that can be worked within, obscuring the semiosis of actualities, is the environment quietization prospers. Whereas flexibility and disruption necessitate a location wherein they can asystemize actuality of societal shapes towards totality, quietization necessitates a para-actual wherein it can witness the morphism and labor under that awe.

To explicate it alternatively, material

enlightenment is a continuous occurrence: the revolution of shape happens per event. Though to move towards totality in post-conventional state is a philosophical and empathetic action, there is a meditational fact that the materiality at its core is experiential, or: towards totality can be an interior pilgrimage. This would entail:

1. removal of identity, marked only by the labor output that is an auto-praxis out of a material focus

2. the exchange mechanisms become creative work as opposed to only being the producer of creative work; in order for the reflexive process to create without a dominance, there has to be a specified treatment of the natural thresholds that are abused in the two previous extensions

3. without semiotic selfhood and with the exchange axes being of primary creative attention, creating materializations through those axes is work that, in the pilgrimage sense, is sacrificial: the work is done entirely for the action of materials moving and objects laboring, the discipline of open discourse as praxis it incurs, and the witness that commodification can be comprehensionally exceptional without the participation in market

The second proposition refers directly to the aforementioned corrosion occurring upon formations of reflex. The corrosion is a signifier

of self-being-had by the desire machines, the reductions necessary after hyper-participation, and the spectre of “self” as a automata, changing in formation in such a way that the intention did not project. Ultimately, we are concerned with 1. the ethics of occurrence and 2. the labor of objects. How these two concerns apply to quietization is in the manner by which a quietist sacrifices the participation: the forces of material and the powers of sublimation thereof prevent pure escape, and therefore we extend to not escapem, but to ataraxially manage — an existentialism for the progresses of tranquility.

Comprehension instates the semiotic massification of societal form; this form is an aggregation of multiplicities unable to immobilize. However, comprehension also binds particularizations of intensions per use. The intensions are then the components of these comprehensions, the material totalism, and the processes under which material is liberated: retaining and producing maximas of radicalized subjectivity. Ultimately, this semiosis and and its mediation are registered and sensorially affective. To extend means to particularize the mediation of semiologies: we believe in doing this in a way to gain resource (both materially and ontologically), to efface dominance in structural society, and to reach massified momentum without the participation vehicle.

The buoyancy of subjectifications is such that the current can uplift and depress upon any moment

of inconsistent fluidity. The manner in which this affects the subject is not a confabulation if the previous material is not exchangeable. How, then, does this accelerate the creative act? Further, is the action of quietization a utility of a para-life institution of flux?

There is a cultural aphorism for the pace, or the race, or the “keeping up.” These are applied to the shapes concerning flexion and disruption. It is the state under which we are controlled and interpellated. However, the advancements of society (or for society) are productive forces and the creation of work with those confines designate a figurative motion of movement: either up in the hierarchy of the institution, or towards success, or merely just busy in the responsibilities therein. So, to quietize as a utility would mean to attach to experience the passivities that are absent when in an environment that is built around the stasis of figure: the code, the legislation, the violation, the contract, the owing-to. Attaching a utility that produces materialization but does not totalitarianize the exchange (for the dominance is a reflex of self and its thresholds of allowance) but is not disruptive allows for a flexible ontology, not in the participatory sense, but in the ability to mechanize modules of dominance into programs written under auto-apparatuses. To live it as a para-life would mean to monastacize within the city, so to speak. The contradiction, in regards of public opinion, occurs in the aforementioned aphorisms of societal movement. To remove the race would seem to most to remove the figurative

motion: what is the point of work if it does not 1. participate, 2. disrupt systems of dominance, or even 3. monetize?

We choose, of course, to syncretize these three extensions, having them work in tandem. Quietization, in this way, would be the the work done in media res: the way one operates should reflect the way work one makes. This is journalistic tendency, applicational experiment, and evolutionary witness. Quietizing the time between participation is a participation in destabilizing the dominance inherited by doing so: softening the sod containing a screw stripped by societal necessity — removing that which was made to feel structural though blockaded the abstractions of desire that allow for modification of figures. Quietization, then, obstructs the obstructions of flow that are found only by stopping the participation and post-conventionally assessing the condition and situation.



*quietisation*

## AN OBJECT OF LABOR: a conclusion



Asystems are liberated systems that can interiorly embody systemization without determinism and without primacy of function. Interiorly, it is within an asystem that difference manifests, and it is within that difference that both objects and figures form. The representation of object is of the same labor mechanism from which its object synthesizes, functional all the same and, thus, materially equal. Though we ensure a liberation of the system that hierarchically radicalizes in the actual milieu, it is not utopian liberation, but open liberation. In this, confliction is not the dispersive plangency of exterior dissimilitude; it is the means by which labor is resolved by constant synthesis, and ultimately, the Platonic disarray of separative gesturing is laid to rest. In that model, the “thing-in-itself” is at a difference with its simulacra. This is the systemization model for the modern actuality complex, wherein capitalism is reasoned from the stance of materialism inherently differential with idealism. Take for example these five questions which lay the groundwork for contemporary ideation:

1. Is there difference between direct experience and mediated representation?



2. Can we distinguish nature and the artifice?
3. Can singular events be represented?
4. Is there a “real” identity or only a represented one? And if not, is that diversion from normalcy impossibly alienating?
5. Is an object defined by the extension of its purpose?

These questions align with our view on systemization as it applies to the Platonic pedigree: there is hegemonic structuring, structuring in its figurative sense, interior resemblance of power dynamics in the forms of psychologisms and exo-value as relationally certain, epistemology as a relationally certain noumenon, and competition as it applies to the figuration of evolutionary representation. In this actuality, there is the object and then the figure of the object; there is the abuse, and then the figure of the abuse which is the more inducibly terrifying, transmittable and mediated as fixed positions; there is the desire, and then there is the figure of desire that mechanizes the object to act out in the figure of the *desire multiplex* (how it should be, as it was when, “I” am better than). With the Platonic, the Cartesian, the phenomenological as it refers to the oppositional, there is metonymical logics. This is not the operative! By liberation of the systemization we mean just that: mediated representation is a direct experience. Desire

as it is felt and the representation by which it is metonymical are both material reflexives of its totality. That does not mean that there is a perfect idealism or pure difference in relation to an exteriority, it means that no matter which labor mechanism is operating, whichever labor mechanism is functioning and moving from event to event per systemization of reality, it is occurring. We liberate in the unification of the artifice and nature for they are one and the same exteriorly. This indifferentiation is not nothingness but univocity: the total of which is interiorly different. Let's reassess shape as we move towards saturation of this discourse.

*Since an object differentiates, the figures which include the object's materials must too; since an object differentiates continuously, so too must the figures which include the object's materials.*

This is a unification principle by which an object of labor can be continuously dynamic. Via this maxim, we end up back at the ideations regarding an object and its shape, which is where we started this discourse. Echoing the introduction in summation, and rewording the previously mentioned maxim:

1. an object is intrinsic with its labor
2. the laboring of an object gives it shape, which thus too makes shape intrinsic

3. the shape's form is developed by the laboring mediations of extensity (how the object moves and is moved by other objects) and intensity (how the interiority changes, either by fluctuation of the intra-material's relational location, materials in and out of comprehension, or by nested objects modifying their interiority)

4. objects are the reflexive singularity of a unified totality, meaning that the object-per-event is a univocity but the multiple objects with which a univocity is within and that are within the univocity are equivocal in terms of multiplex: the equivocality is not dependent on the univocity

5. if objects are the univocity of total, then labor is univocal

6. if labor is univocal, then objects are always working, or put simply, material moves continuously

7. if material moves continuously, the extensity and intensity of object-to-object affect will continuously cause reformation of shape, or be dynamic

8. if shape is intrinsic to a labor that is univocal, then all objects are dynamic

That all is dynamically changing form is an important partial implication of the

aforementioned maxim; it is the foundationally momentous factor of an object of labor. Where we as humans are in this actuality of current, passive synthesis is highly Cartesian still, and by that regard, epistemologically militant when separating intensions of the total differentially. It is with this separation (the figure of labor supervenient of an object) that we are faced with the conflications prominently extended.

By this understanding, unification must reduce to itself in order to unify figuratively, and is thus dynamic by nature during the reductive process, which we put forth as almost the entirety of conflict-based ideation. This is because of the certainty which binds unity and places a conflict of interest upon the passive synthesis: there is the pure made impure by external factors, which is pure again by way of differential impurity, so to speak. The issue we have is with the semiosis of the situation: the pure and impure are simultaneities defined not against each other, but in what each is doing momentously. The question then is not whether an object is unified or not (pure or unpure) but how it is moving both in function and comprehension. With this, the function lies not in the particular, but in the process by which it, in a sense, particularizes and the comprehension is not univocal, but equivocal in its synthesis of both form and figure. Thus, we put forth and will stand by labor as our unifier, for as objects labor, the figurative materials thereof must labor, which logically, bares truth

and meaning as that which is figurative is freed from the dominance of conflict; it is in the ability for value to dynamically reform that value is assessed. If the design of unity, whether it be entirely figurative or signified, pivots the notion that there is the synthetic and then there is the real, then conflict occurs. Thus:

*difference is not an exterior function,  
function is interiorly differential.*

Through the intra-connective function of continuous difference comes two important applications of dealing with conflict: 1. there is always synthesis and 2. it is always dynamic. Certainty, whether it is apperceived as fixed upon the intransigence of structuralism, includes and is included in the materiality of object mechanics, thus moving, thus unified, and thus dynamic. For instance, the transcendental knowledge then, in its unification with the more bare concepts such as labor or object-to-object extensity, is dynamical in that however far into the figurative program a comprehension is when it implies an object of the nature of truth, it is a free-association dynamic with the multiplex of objects by which material is shared. It is with this that the maxim is fully relevant: the nonlinearity of figure and object multiplicity removes subject, yet unification is derived out of the shareability implied in the open, democratic reality of object-to-figure accelerated exchange mechanisms. Or, as a figure is dependent on the materials of multiplied object

dynamically unstable, figures are unstable which is a radical open exchange economy and the material basis for representative asystemization politically, economically, and creatively.

Let's take, for example, the object of limitation. As shape expands and compresses in a plane, the analytical trajectory between convergence and divergence becomes the operative in defining the limitation of an object of labor: a fixed boundary and closed set of points, or intensions, therein. Thus it is important to consider sequence as a key tool for configuring limit. If we imply that the sequence of a totalism is as it is, then all reflexive displacements therein are sequential. This, therefore, means that the suggestive nature of asystemizations, based in a totalistic and congruent sequence, is that of free-associative objects occurring across time. Though this might seem like an obvious point to make, it must be taken seriously: totality does not conform to congruency and is not static in its sequence, so with no exteriority to differentiate, the limit of object is infinite in its spatiotemporal mechanism. The totalistic boundary (dynamic sequentially and planarly simultaneously) does not limit objects of labor out of the same notion: all that is compacted within totality is infinite by design and finite by its interiority per-event. Time then is important, with the labor object, because it allows the finitude of an event's interiority (from total compaction, to comprehensional compaction) to remain unlimited in its continuity and potentiality

for comprehensional demarcation. In this sense, all objects of labor are compacted, though since dynamic, are unlimited in their fluctuation of possible boundary, thus too allowing for each object of labor to be multiple objects with no single-point of definition.

Limit only occurs with what an object of labor compacts in an event. So, by no means is an object of labor deterministic, but is functionally determined by its particular compaction. This is a pragmatic viewpoint which can be applied to all objects of labor, and is applied inherently with all materials. As objects are in time indeterminately, without limit regarding potential systems, they are liberated by their own movement. For an object to be is for an object to be liberated. This pragmatism is most apparent in the heteromorphisms of intensity. Such as with an object of desire, individuations exist as entities and whatever action that is labored between them is completely undetermined, liberated from fixation, and desire may arise from its materials, bound to them as compaction, and unlimited in exchange. Based on our maxim, desire between two individuations is then dynamic in time and spatially evocative. Desire is unlimited in its sequence, and limited in its event. To eventualize desire is to systemize it's significance which would ultimately strip it of its evocative liberty, which thus permits the figure of a prohibitional desire.

What this means is that though total is ultimately

congruent subsequently, its intensities are divergent. This is to align with our previous remarks regarding the differentiability of interiority and the continuity of the exterior (as it applies now to the spatial and temporal).

Let's return to the question posed earlier: can singular events be represented? We discussed heavily the asystemizational method for using praxis-in-itself and praxis-for-itself in the text. This praxis is an assuredly ontological position that regards non-language-based objects. Singular events are divergent in that from to another, heterologies of the object disfigure the shape of itself. Representation betwixt "frames," so to speak, is possible but, since representational figures are materializations dependent on the materialization of their source, are divergent immediately and dynamic. A singular event as applied to objects is as it is applied to figures. The point is that figures are used to attempt congruency of sequence, to align the absolute with itself: to particularize pragmatically. However, the pragmatism that is needed is the one that does not generalize its representations into fixed positions such as with this question. The representations disfigure as all materializations do in their morphism, and thus the pragmatism we asystemize labors with the notions of continuity: of heteromorphic exchange as it applies to the laborers themselves.

Thus, how do we exist politically within the actual? If representation is fixed systemically,



figures are dominant hegemonically, and labor is pervasive regardless of philosophy, how does the syncretist labor actively, even militantly, with its dynamical ethics forthright?

Politically, we are dealing with a general tendency: a tendency to labor under the notional mechanisms of inquiry as applied to the pragmatist view mentioned above, and the materialist view of the maxim, and text hither to our conclusion. This tendency is inherently ontological, but not as a “of course” type of certainty, but as a strained and heavy continuity who’s interiority is laboring for gain and loss within a life-well-lived, or as an object and it’s being, and who’s laboring fluctuation in that continuity is applicable to the total, but who’s inert position is of pure difference. That balance applied politically is beyond humiliating, for to flexibly rationalize systems, to disrupt them from the base by means of challenging their legitimacy as a dismantling process from below, and or to labor as a syndical removed from the non-justified social, economic and political structuring which is held firm by the massification of the non-dynamic is unbelievably dominant in the face of an open-materialism of our free-associative arrangement. Capitalism as a political popularization of a singular event is divergent but claims refuge in representation as a “non-entity” and by this hopes for congruency. However, asystems are labor mechanisms. They are objects of labor. And politics are objects of labor. These objects of labor with their ontologies

of difference are not phantasm of the ideal. They are movers of form, two of which can very well be figment and ideation. Synthesis as a continuous passivity is our open engagement.

It is important then to realize that the fourth question regarding identity is entirely relevant in a materialist argument. In justifying the “real” against the “figure,” we are ultimately justifying the “material” against its “form.” As the real moves in time, shifting in shape and location, simultaneously small labor mechanisms which are producing mental exchanges, which take produce fixtures of the “reals” in a particularized time frame. Those fixtures are then, as a measure of historical materialism, laid atop either the area of its history or the object of resemblance in order to achieve congruency of form. The real here is moving constantly. The figure so too is moving constantly but the mental faculties labor to develop new objects for every event by which a previous representation is needed. So much like the morphism of objects, figures are constantly moving. It is this extensity of sameness that unifies labors of objects. So too, the “real” as it is per event, is applied to an representational figure as well per event. Whether a labor mechanism produces more material figurations of the same event does not apply to this argument. The ontology of figure, the ontology of the real, and the ontology of the object as a comprehensional force inert within a moving plane are all very much ecologically transversal. The identity mechanism is both figure

and real by this nature. Perhaps some objects labor by producing the same representation multiplicatively. This does not make them a more figurative object numerically, but makes them the same either way. Once a figure is formed, it has affect. And so therefore no exact comprehensional figure is formed twice, as it is interiorly different based on the intensities of material. An identity is real in that it is as it is perceived. Any person who spends time with another person will realize the heteromorphism of their intensity. But the extensity by which affect is traversed is congruent for it is total, and reflexively so. Identity is not a semiotic explication: it is a dynamism of shape, labor and exchange. Thus the concept of normalcy is disrupted: the normative must change or else oppression occurs on the ontological instabilities of objects of labor.

How does one prevent alienation when certainty is pervasive? If we are dealing in a materialism, which does not oppose idealism as a mode, implies a differential ontology and seeks ethics out of exterior sameness, at which point does alienation occur? To continue this planar evaluation of reality, we will introduce alienation as it is and as it is used pragmatically.

There are objects, shape and labor, which can be applied to anything. We are most interested in total objects, arcuate shapes and creative labor because it is with these prefixal signifiers that a world of certainty understood upon these

three intensions can be realized as a totalism: wherein the transcendental is figurative and the multi-directionality of moving parts is pragmatic. The ontology of these objects occurs out of the realism of figure and total being two one-point mechanisms in a plane of synthesis; the ontology is then intense, being a laboring force. Alienation then is the prospect of congruency in a divergent reality. This non-determinism, however narrow it may be on the bounds of a total which is multiplicative (always in on itself and congruent as a perfectly disfigured), cannot be systemized rationally. The modally subsequent dissolves alienation because:

1. there is no absolute by which to work
2. there is already labor occurring
3. aligning the figure with the objects as they are in reference to the passive synthesis allows for divergence to occur as it does organically
4. ultimately, alienation is a figurative system of object displacement, or conflictual congruence
5. as the figure is allowed to be uprooted, continue to represent as ashape, alienation will pass for it too will ashape
6. divergence as interior of an object of labor allows the fixated to be uprooted actually

(which it already is totalistically) and thus convergence is replaced with the object's continuity

Alienation is not a dystopian mode. Rather, it is the closed variant on the labor intrinsicity. To close off an object and its labor is the systemic method not only of late-capitalist society, but of all actuality: whether that be a Marxist centrism, private inter-personal relationship, digital exchange mechanism. Asystems are not confined to political, economical or social ashaping; those are the tendencies by which order is unfortunately closed, and thus dominating and hierarchical. Taking these three examples and applying them to our pragmatism-sans-alienation, we should be able to verbalize the dexterity of asystemization as it applies to actuality sub-spatially.

Alienation is the blankness at the difference between two divergent shapes. That there is the expectance of congruency is derived from hyper-labor modulation, which we also give significance to as culture. In dialectical phenomenology, this culture presents itself through the action of exploring phenomena, and in dialectical Marxism, it creates itself via human labor. That there is even culture at all is then explained by serious historicism. However, doing so creates an incredibly large and dominant fixed object: history as that which dialectically derives our passive present. These are large concepts which serve important functions; however, their reasoning is

conversely the procurance of alienation. To apply Marx's focus on the laborer who is in control of their laboring to a pragmatic, even synthetically constructivist critique of history is incredibly important. In this, we would have:

laborers are abled by their access to the multiplex mechanisms, any one of those mechanisms is abled by its access to further mechanisms, the use of the mechanism and of the laborer is divergent with the passive synthesis of time as applied internally, the culture which is supervenient to the labor is constructed by the particularization of the passivity, culture (as figurative) is placed upon the synthesis with divergent expectation as another of many mechanisms

Therefore, culture is an should be considered a multiplex synthesis. For each object has its interior difference, thus making the culture which is both interior and exterior a mechanism of difference. However, the culture at any point can be radicalized; with each passing synthesis, the entirety of labor revolutionizes its culture. Applied to Marx, then, the ideal which lies in wait is not a conclusive mechanism, but so too one by which laborers work and create synthetically.

There is no way to deny anyone history; in fact, it would be closed and systemic to denounce the historical model. However, what we are doing is opening it to a temporal based multiplicity

which does not causally produce but synthetically revolts. The object of history is an object of labor: it is differential internally, and based on the intensity of its moving mechanism revolutionizes its divergent shape. Thus, history is not a linearity, but can be particularized as a laboring mechanism for which the laborer who is figuring exterior or interior history can recall, thus reshaping the form of history by doing so and materially adding to a shape of history as it pertains, the laborer themselves, and the labor object's figuratively represented by the materials of the recall. History, non-differential exteriorly based on the totality of synthesis, is then an intensity. To place intensity atop cultural passivity will draw attention to the blanknesses of divergent difference, which thus brings us back to our question: How does one prevent alienation when certainty is pervasive?

It is here that we must return to the concept of arcuate shape and the subtle energy of contradiction: always bend the blankness that occurs between reality and figurative representation.

Asystemization can only occur on a closed shape, and thus can only occur on figurative assemblages. This ultimately means that asystemization is in the hands of the laborer. It is a machine that all laborers hold and control the means of production. To asystemize in one sense means to open, or, to unfix, or to dynamicize a fixed object. In another sense, it means to uproot any noticeable

order of self-justified oppression in both base and superstructural tendency. In a third sense, it means to participate in the momentum of the current's passive totality of synthesis, which includes that which actually dominant. This is the bending of the ideal. The ideal, to be free of dominance in semiotics and systemics, has to be bent to the point of both not seeming to be militant in progress and being militant in progress. Asystems is an object of labor: it is differentially intense, it is heteromorphic, it is disruptive, and it is ethical. The labor which it performs is on itself, for as a system is asystemized, then by nature of the planar extensity, asystemization occurs. Though the market will sell the figure, thus becoming bottom-feeder for the general discourse; though it's disfiguration will be apperceived as wrong, or incoherent with the figure of the actually, it occurs.

Objects of labor, whether they are systemized or asystemized, are subjects of heart and meaning; the flexible ontologies which are intensified and extended as they occur in time, the disruptive and revolutionary role they play in the disfiguring of shapes, and thus shaping the passivity, and the quietizational affect that auto-asystemizing has on the interiors of the total is immeasurable. Creative labor, an object which seeks democracy of materials above all else, is bent in search of the common ground between materialisation and idealisation, the total and its difference, the comprehensional logic and its sub-spatial



topology, the mechanism and its program, the divergent and the congruent. Just as labor and materials are irreducible, so is the speculative farrago of our exteriors in an event. To labor and create mechanisms of use is the means by which to carry out this exploration: the mechanism of labor is entirely in the hands, hearts and minds of the laborers.

This is a textual assemblage of figurations. In being so, it will be moved and bent by the objects of its intension, by the laborers who transverse its figures, by the culture which attempts to fixate it, and by the continuity of totality which ultimately will reduce it, produce it, morph it and internalize it as an object of labor. We can only hope for there to be demonstration, for there to be arcuate laborers positioned on the front line of the militance. To act is to synthesize democratically and univocally. There is no solution herein, only an ode to the materials which allow us to work, allow ontologies to be mechanisms of use, and allow relationships to be intensely comprehensive. It is an ode to modifiability of those materials, and to the inconstancies of farragoic passivity of the exterior samenesses. It is an ode to the contradictions of our actuality which are covalently surrendering to the syndicate of asystems, more and more. It is an ode to liberation, to open networks, to open exchange mechanisms and para-economies of frictionless laboring. It is an ode to the object and its shape and the simultaneity which binds them in their particularization. An ode to the letting

go of phenomena as it is historically determined and presented. There is a passing. There is a line drawn, and at a single-point within eternity, there is a shape drawn between continuously. Traversing the cusp of radical dominance, the laborer sees the strands of creative labor in all programs. We do not stop at the notion of a sign, we keep moving.